

THE
JĀTAKA

TOGETHER WITH ITS COMMENTARY

DE V

TALIS OF THE ANTERIOR BIRTHS

OF

GOTAMA BUDDHA.

FOR THE FIRST TIME PRINTED IN THE ORIGINAL PALI

BY

V FAUSBOLL

VOL VII

(POSTSCRIPTUM AND INDEX)

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INDEX TO THE JĀTAKA

AND ITS COMMENTARY

CONTAINING

COMPLETE INDEX OF PROPER NAMES AND TITLES, TOGETHER WITH
A LIST OF THE INTRODUCTORY GĀTHĀS AND AN INDEX
OF PARALLEL VERSES.

BY

DINES ANDERSEN,
DR PHD

LONDON

KEGAN PAUL TRENCH TRUBNER & CO., Ltd.

1897

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TO
ALBRECHT WEBER

WHO FOR MORE THAN A GENERATION HAS LED

AN ILLUSTRIOUS LEADER

OF

THE STUDY OF INDIAN LANGUAGES AND LITERATURE

THIS VOLUME IS MOST RESPECTFULLY DEDICATED

BY

V. FAUSBØLL AND D. ANDERSEN.

POSTSCRIPTUM

Born in a country parsonage I, until my twelfth year, associated much with peasants, and listened with attentive interest to their legends and stories. Amongst these there were two especially which made a strong impression upon my childish mind:

One was the legend of the sunken church lying at the bottom of the lake where it might be seen deep down in the water when it was clear and calm, and whose bells might still be heard ringing in the stillness of the evening; the other was the story of the treasure-seeker who at sunset, in perfect silence, without uttering a word, sought to bring the long buried treasure up to the surface.

I also laboured and strove for years digging silently, until I could bring the treasure forth to the light of day. Here we have it! But it has long lain hidden and may require a little furbishing in coming times, before it can shine in all its glory.

What induced me with eagerness to begin to work at the Jātaka Book was particularly three utterances I met with: The first I found in Spence Hardy's Manual of Buddhism. p. 1, viz. „The Singhalese will listen the night through to recitations from this work without any apparent weariness. and a great number of the Jātakas are familiar even to the women“. The second I read in Clough's Singhalese Dictionary under the word Jātaka-

pota where it says „this book is so sacred amongst the Buddhists that they will offer to it and worship it“ And the third I noticed in the Ceylon Friend 1837 where it says „The more I think of Buddha, the more I love him“ When we have read the Jātaka through no one will wonder at these sentiments

In 1849 I had already commenced transcribing parts of the Jātaka, but I did not seriously take it up until I had finished my edition of the Dhammapada in 1855 The further I got into the book, the clearer I saw its importance, not only in a linguistic sense but also from a culture historical point of view, and in order to awaken interest for it in the literary world I began publishing specimens of it in 1861 Professor Westergaard was not at first in favour of a complete edition, he would have preferred an analysis only Perhaps he thought the undertaking beyond my abilities Later on he altered his opinion and supported the work It was however principally the encouragement I, from the very beginning, received from Professor A Weber that kept up my courage And when material failed me it was especially the Rev Subhuti's untiring perseverance in sending me a paper transcript in parts and Colonel Duncan's splendid present of a complete Burmese copy of the Jātaka (at the instigation of Missionary C H Chard) that made it possible for me to finish my undertaking

I now trust that the fact will not be overlooked, that I have had but little material to work from, also that when I began the study of Pāli the language was nearly uncultivated I therefore venture to hope for a mild criticism of this my work

I As is well known a „Jātaka“ in the Jātaka Attha vānnaṇā consists of four parts, viz (see Jāt I 11^a) a) a Paccuppanna-vaiṭṭhu, an incident from the time of the Gotama Buddha that frames, as it were and gives rise to Gotama Buddha telling an event of olden times, b) an Attita

vatthu which latter has originally been in verse, but afterwards been retold by G. B. partly in prose and partly in verse, with moral teaching in view. c) (J. I $\frac{411}{1}$) a Veyyākaraṇa or Commentary which elucidates both the tale and certain words in the metrical pieces, and ultimately d) a Samodhāna, a winding up of the story. The two last belong properly to the Paccuppannavatthu.

In the Paccuppannavatthu a number of books are quoted appertaining to the Tipiṭaka, it consequently belongs to the period following the Buddhistic canon's genesis, and is therefore doubtless an utterance of clerical tradition. The P. V. ends in J. 1—13 with „pākaṭam akāsi“, but in all the others with „atītam āhari“ (cfr. I. $\frac{124}{1}$). That the Nidānakathā is a part of the P. V., we must conclude, as it appears, from I $\frac{127}{16}$, and that the P. V. belongs to the Aṭṭhakathā (i. e. the Jātakatṭhakathā I $\frac{62}{20}$) may be seen from the postscript of J. 77 which runs as follows:

„Parinibbuto pana Bhagavati usabhā-rukkhādīni tīṇi padāni Aṭṭhakatham āropetvā lābūnīti ādīni pañca (for pañca read ca) padāni ekam gātham katvā Ekanipātapāliṃ āropesunti“, i. e.

„When Bhagavat was dead the Council-holders put the three padas usabhā-rukkhā etc. into the Aṭṭhakathā (see p. 336), and made lāpūni and the other padas into one gāthā and put it into the verses (Pāli) of the Ekanipāta.“

So the Aṭṭhakathā and its translation into Pāli (Jātakassa Atthavaṇṇanā) begin with: Sā paṇāyam Jātakassa Atthavaṇṇanā, see vol. I p. 2.

As a contrast to Aṭṭhakathā, Pāli is often mentioned by which is understood the verses both in the present Jātaka and in the Singhalese Aṭṭhakathā on which it is founded. Thus when it is said in J. I $\frac{488}{28}$: pāliyaṃ pana phalaṃ pāpetīti likhanti taṃ vyañjanaṃ Aṭṭhakathāya n' atthi, we must by this understand „in the verses (pāli) of the Aṭṭhakathā“, likewise in II $\frac{241}{17}$ $\frac{242}{4}$, VI $\frac{36}{26}$ $\frac{276}{29}$; sometimes Potthakā (IV $\frac{223}{22}$ V $\frac{25}{6}$) and Pālipotthakā (VI $\frac{343}{17}$) are used, as it seems, with the same meaning as Pāli.

In the *Atitavatthu* we have the oldest element of the *Jātaka*. The tale of the A V, is founded on an ancient story, originally composed in verse, from which Gotama Buddha quotes sometimes single verses sometimes more. We have here an entire parallel to many of the Icelandic Saga works which are also built up on the old lays of the Bards. That G B himself is not the author of these verses, is most clearly seen from the later *Jātakas*, the verses of which in many places say the same as has just been told in prose. It would indeed be ridiculous to suppose that G B should have exerted himself to express in poetry and even in old language what he had just said in prose. No he only affirms what he has said in prose by quotations from the poem on which his tale is founded. In many instances he does not even convert the old song into prose, but lets the tale go on in the very words of the song, only now and then putting in some explanatory remarks see f ex II $\frac{387}{910}$, III 839, IV 804, V 14 VI $\frac{188}{1929}$ 220, 28 221, 19 485, 19 12, 513 17 26 348, 1 10, 557 2 8 etc. Compare this with what I have said in my edition of the *Sutta Nipata* p VII—VIII. It is also worth noticing certain recurring phrases which seem to point to our having here before us fragments of old popular epic poetry, f ex. *kacci vo kusalam* VI $\frac{264}{11}$ $\frac{232}{14}$ cfr *Mahabharata* (Calcutta edition) XII 13727, see further VI $\frac{22}{14}$ foll $\frac{42}{13}$ $\frac{46}{22}$ $\frac{54}{27}$ $\frac{272}{2}$ $\frac{272}{27}$ $\frac{268}{1}$, V $\frac{256}{26}$ $\frac{222}{10}$ VI $\frac{22}{2}$.

That the *Atitavatthu* is the oldest part of the *Jātaka* may be clearly seen from the language of the Pālī Verses, as in these we find many peculiarities, especially old forms which do not occur in the prosaic Pālī, and some of which point to the north west of India they being found in the Vedas. A few of them are due to the metre. I shall make a note of the following

- 1 A vowel may be made long f ex *araho* VI $\frac{164}{17}$ $\frac{180}{14}$, *anudake* VI $\frac{162}{11}$, *khanṭsi* IV $\frac{46}{10}$ *seti* III $\frac{267}{1}$ $\frac{267}{15}$, *satam iva* III $\frac{237}{18}$, *iva* III $\frac{220}{12}$ or short *attanam* III $\frac{442}{6}$, *pasamha* IV $\frac{410}{21}$, *akatanṇuna dubbhina* IV $\frac{22}{13}$, *vijanahi* VI $\frac{190}{4}$, *dieva* III $\frac{270}{27}$ $\frac{460}{2}$ *pasavetva* VI $\frac{111}{13}$, and a half vowel may be

VI ¹⁴, cfr S B E X, S V XI apucchasi, accasina
 — atisara IV ⁶/₁₂ vyavajanti V ⁶/₃

That the Attavattthu contains the oldest part of the book,
 is also clear when we look at the scenes of the tales

In the Attavattthu tales the scene is laid

428 times in Kasiratttha (Baranasi)

25 — in Gandhararatttha (Takkaśila)

9 — in Kururatttha (Kampilla, Iṇḍapattinagara Uttara
 pañcālānagara)

7 — in Magadharatttha (Rājagaha)

3 — in Sīviratttha (Aritthapuranagara, Jetuttaranagara)

3 — in Kosalaratttha (Savatthi, Sakala)

twice in Bharuṣatttha

twice in Kālingaratttha (Dantapuranagara)

twice in Vamsaratttha (Kośambi)

once in Soviraratttha (Roruvanagara)

once in Mahimsakaratttha (Sakulanagara)

once in Mallarattha (Kusavatī)

once in Sērivaratttha

once in Tambapannidīpa

once in Avantiratttha (Ujjeni)

once in Videharatttha (Mithila)

once in Uttarapattha

once in Hāmavanta (Chaddantadaha)

once in Kampillaratttha (Uttarapāncalanagara) cfr Kururatttha
 supra

In the Paccuppannavatthu-tales the scene is laid

428 times in the Kośala

58 — in the Magadha

4 — in the Sakya

3 — in the Vamsa-

twice in the Licchavi

twice in the Malla

once in the Sumbha

once in the Bhaggi

once in the Kāśi-
once in the Koliya-
once in the Videha-

In these two lists the following names are in common.

Kāśirāṣṭha occurs as the scene of the tale in the P. V. once			in the A. V. 428 times
Magadha-	—	—	in the P. V. 58
			in the A. V. 7
Videha-	—		in the P. V. once
			in the A. V. once
Malla-	—	—	in the P. V. twice
			in the A. V. once
Kosala-	—	—	in the P. V. 426 times
			in the A. V. 3 times
Vaṃsa-	—	—	in the P. V. 3 times
			in the A. V. twice

But the following are only to be found in the P. V.:

Licchavi twice
Sākiya- 4 times
Sumbha- once
Bhagga- once
Koliya- once

and the following only in the A. V.:

Gandhāra- 25 times
Kura- 9 times
Sivi- 3 times
Sovira- once
Mahiṃsaka- once
Seriva- once
Bharu- twice
Tambapannidīpa once
Kālīṅga- twice
Avanti- once
Uttarāpatha once
Himavanta once

That is to say The tales of the *Atthavattu* play mostly in the northern and western part of India, and the tales of the *Paccuppannavattu* principally in the eastern India. In other words the *Atthavattu* is the oldest element of the *Jataka*. This seems especially to be evident from the tales in which the *Takkasilā* is mentioned as a University town to which young men resorted from *Bāranaśī* and other easterly cities to study the three Vedas and acquire every sort of accomplishment under the guidance of a renowned master. (See the Index under *Takkasilā*)

The *Paccuppannavattu* and the *Atthavattu* together with the *Vevyākarana* and the *Samodhāna* then make up the *Jataka-Atthakathā* (I 32) that was translated into *Singhalese* with the exception of the verses which were left in the original *Pāli*, and this *Singhalese Jātaka Atthakathā* has later been retranslated into *Pāli* under the name of *Jātakassa Atthavannanā* or *Jātakass' Atthavannana* (see I 26 f, VI 20, V 16) which is the *Jataka* that now lies before us and begins at page 2 of the first volume.

That the prosaic part of the *Atthavattu* belongs to the old *Jataka* is quite clear from the fact that the verses would be thoroughly unintelligible without it.

It may be doubted whether the Introductory Verses at p. 1, although they are to be found both in C and B, originally belong to the *Jātakassa Atthavannanā*, as they do not appear in S which has quite a different Introduction (see vol IV) and only agrees with C and B from the beginning of p. 2 *Sa paṇayam Jātakassa Atthavannana*. If we suppose that they are part of the J. A. then the author of it has been called upon by three persons viz. *Atthadassin*, *Buddhamitta* and *Buddhadeva* to write it.

II But who is the Author? To be sure, we are told by the writer of the *Gantha Vamsa* (see *Journal of the P. T. Soc.* 1886 p. 59) that *Buddhaghosa* is the author but on this you can scarcely rely. It is certain that *Buddhaghosa* has written *Visuddhimagga*, *Sumangalavilasini*, *Papaṇcasudani*, *Sa*

ratthappakāsini, Manorathapūranī and Samantapāsādikā, for this clearly appears from the Introductory Verses to these commentaries, but that he, besides these voluminous works, should have written six others equally large whose author he is supposed to be, is very incredible, especially if he only stayed three years in Ceylon, and was not barely a translator, but an independent writer.

Further, it is not granted either, that the Buddhāmitta who is spoken of in the Introductory Verses of the Jātaka-Atthavannanā, is the same with the one that is mentioned in the Samantapāsādikā and the Papañcasūdanī, this one being more likely to be identical with the Buddhāmitta that, according to Vasilief's Bouddhisme p. 218 lived „vers la neuf-centième année après la mort de Bouddha“ and consequently was a contemporary of Buddhaghosa. This last mentioned Buddhāmitta, further, may be the same with the one who is mentioned as having, in the time of Kumāragupta. Samvat 126 erected a Statue of Buddha. (Cfr. Westergaard's Indiske Kejserbuse p. 108, and A. Cunningham's Archæol. Survey of India X p. 7).

III. That the original Pāli Aṭṭhakathā (see Index) Jātaka-Aṭṭhakathā (I $\frac{62}{20}$) which was translated into Singhalese, already has existed as a Book at the time when the Saṅgītikārakas made the above-mentioned transposition (see supra p. III) seems evident.

IV. The now existing Jātakassa Atthavannanā presents itself partly as a recast of the Jātaka-Aṭṭhakathā, an earlier arrangement of the stuff being kept formally but having in reality been altered, while several, formerly independent, Jātakas have been incorporated in others. We find namely that 12 (110. 111. 112. 170. 192. 350. 364 452. 471. 509. 598. 517.) from their original place have been transferred to 546 Mahā-Ummagga-, 2 (341. 464) to 536 Kuṇāla-, 1 (441) to 516 Vi-dhura-, and 1 (470) to 535 Sudhābhojana-; consequently, when we subtract these 16 from the current statement of 550, we only get 534, but formally there are 547 according to the older redaction. In this both C and B agree. It would be of interest to learn what position the Siamese Jātaka holds in regard to

C and B, if, on the whole, a complete copy nowadays exists in Siam

V The Buddhist Canon is mentioned in the Jataka under three names *Tīṇi Piṭakāni*, *Piṭakattaya* and *Tepiṭaka Buddhavaṇana* (see for these names the Index)

And if we can depend upon the statement in J II $\frac{210}{14}$ of the following import

„Tada kira paucassita brāhmaṇa tinnam vedanam pāragu saṇṇe pubbaṭṭvā Tīṇi Piṭakāni ugganhitva mānamadamatta hutva 'Sammāsambuddho pi Tīn' eva Piṭakāni janatī mayam pi tāni janāma, evaṃ sante kiṃ tassa imbehi nānukaranan' ti Buddhupatthānam na gacchantī : e

„At that time five hundred Brāhmanas who where perfect in the three Vedas, and had embraced the doctrine (of the Buddha) and acquired the three Piṭakas were seized with the madness of pride and said „Sammāsambuddha, to be sure knows the three Piṭakas, but we too know them, in what then consists the difference between him and us“, so thinking they do not go and serve Buddha,

then the Tipiṭaka must have existed at the time of Gotama Buddha, and G B would consequently, like his antagonist Devadatta (II $\frac{210}{14}$), have been Tipiṭaka dhara, one who knows the three Piṭakas Compare with this J I ($\frac{210}{14}$), II $\frac{210}{14}$ „avuso Devadatta, Sammāsambuddho tuyham acariyo tvam S-sambuddham nissaya Tīṇi Piṭakāni ugganhi“, and the beginning of the Commentary to Dhammapada vv 19—20 Bahum pi ce ti Imam dhammadeśanam Sattha Jetavane viharanto dve sahayake arabbha kathesi Sāvattihīrasino hi dve kulaputtā nam asāya (pabāya?) viharam gantvā Satthu dhammadeśanam sutva kame pāya sāsane uṇam dāva pabbajitā pancavassāni icariyaupajjhāyanam santiko vasitvā Satthūram upasamkamitva saṇṇe dhuram pucchitva vipassanādhuram ca ganthadhurāṇi ca vittharato sutva eko tava „aham bhanto mahallakakale pabbajito na sakkhisse imā ganthadhuram pūretum vipassanādhuram pana pūressamiti“ yāva arabhattā vipassanam kathaṇetva glāntento vajjānanto asha patirambhidāhi arahattam pipunī, itaro „aham

ganthadhuraṃ pūressāmiti" anukkamena Tepiṭakam Buddhavacanāṃ uggāḥitvā gatagataṭṭhāno dhammam kathesi ... „kiṃ pana tumhehi tassa santike gahitaṃ, kiṃ Diḡhanikāyādisu aññataro nikāyo, Tīsu Piṭakesu ekaṃ piṭakan" ti vatvā catuppadikam pi gātham na jānāti etc. Mark further Alwis' quotation from Vibhanga ātuvā in his Introd. to Kachchāyana's Grammar p. V: Sammāsambuddho pi tepiṭakan Buddhavachanan Tanti āropento Māgadhihāṇyeva āropesi 'Buddha who rendered his (?) tepiṭaka words into Tanti (or tantra or doctrines) did so by means of the Māgadhi language'.

That the Tipiṭaka has existed before Gotama Buddha, even long before at the time of Koṇḍañña-Buddha, would also result from the Nidānakathā I $\frac{20}{10}$, where we are told that the king Vijitūvin mastered the three Piṭakas; likewise from I $\frac{41}{5}$ $\frac{4}{5}$ and IV $\frac{27}{7}$. So it will be understood how we already in the Atītavatthu (II $\frac{147}{2}$) occasionally meet with the formula: appamāno Buddhho, appamāno Dhammo, appamāno Saṃgho, this Buddha being of course the Buddha of the time and not Gotama Buddha.

And perhaps in time we may find out that several of the anterior, so-called mythical, Buddhas have been real historical persons; one of them at least has proved to be so, since a stūpa was erected to him, and Asoka worshipped before it and restored it. (See Bühler in the Academy 1895. 27. April p. 360). On the whole, I think we must admit that such a complicated system as that of Gotama Buddha's is scarcely one man's work, but must indeed have had its fore-runners. And that a large old poetic literature in Pāli has existed before Gotama Buddha is proved by the many identical fragments of verses that recur in different Jātakas, in fact in all Pāli books, and seem to have been common property at the time; compare below Dr. Andersen's List of Parallel Verses.

VI. In the Jātaka to write is called likh. Lekha means a streak, a line, writing, and the Indians wrote on a paṇṇa or a paṭṭa. An epistle is called paṇṇa, and a letter akkhara. Examples: imaṃ gātham paṇṇe likhitvā II $\frac{174}{23}$; IV $\frac{55}{17}$; tena hi likhathā ti suvannapaṭṭe likhāpesi II $\frac{172}{22}$; IV $\frac{7}{26}$ $\frac{484}{17}$: jātibhī-

gulakena bhṛṭṭiya akkharani lihitva V $\frac{116}{9}$ $\frac{427}{24}$ IV $\frac{211}{20}$, pannā
 kareṇa saddhīm paṇṇaṇi paṇṇimsu V $\frac{452}{14}$ pāsane lekham kha
 nanto V $\frac{142}{13}$ $\frac{116}{9}$ $\frac{427}{24}$

Lipi that appears in the Inscriptions of Asoka is not to be found in the Jātaka and is no doubt a loan from the Persians

I cannot conclude this Postscriptum without especially thanking the Berlin Academy of Sciences for its repeated liberality in granting a sum towards the printing of this last volume of the Jātaka

Finally I have to thank Mr P O Madsen, the compositor for the care and attention with which he for the space of twenty years has worked at this not very easy task

Copenhagen 20 February 1897

V Fausbøll

PREFACE.

On beginning this Index to the Jātaka, four years ago, it was first my intention to give an index of both names and matter. But I have altered this plan since the appearance of the English translation published by Prof. Cowell. In this translation we have not only a short account of the contents of the tales, but a complete index has been held in prospect, when the work is finished. I have therefore particularly confined my work to proper names and Gāthās. In reality I think that indexes to proper names and verses in Pāli literature are at present of much greater consequence than a new Pāli Dictionary. Prof. E. Müller's Index of proper names published in J. P. T. S. is, it is true, of great importance, and I have myself derived much benefit from it, but it is clear that after a space of nine years it cannot longer be satisfactory. I therefore hope that the present index will be a considerable step forward. My plan has been to collect all places where the names occur. How far I have been fortunate in this respect, the use of the book will show. The names are arranged alphabetically according to the Pāli Alphabet, and the words of the text itself are everywhere, as far as possible, employed in the explanations; my own additions are marked (—). The index refers to the six volumes marked I—VI, and each place is indicated page and line. Only quotations from Nidānakathā are separately designated by the letter X. In accordance with the now published edition I have tried to introduce a further denotation as to whether the quotations are

from the Jātaka-text itself, from the frame story, or the commentary, whereas the quotations from the commentary are marked with (—) enclosing the number of line, whilst quotations from the principal text are marked with *. I admit that it would have been of interest to have had a special mark for all quotations from the verses, but the fear of making the whole too complicated has prevented me doing so. Beside the proper names are added all names of tales¹⁾ or portions of the work and titles of other Pāli works quoted. Amongst the number of references to passages in the Jātaka itself, many of course are incorrect, in such cases I have exerted myself to point out the one really meant. I will here merely give an example. Vol. IV 360²⁴ we have the following quotation „Atthanipāṭe Sucirajātaka“. There is however no tale with this title in the whole Jātaka. The only way of finding out what is referred to is the word „asaddisa danam“, which shortly mentions the subject of the introductory tale. Thereby is found in Atthanipāṭa Adittajātaka, and attention is directed besides to Jāt (499), where it is clear the same quotation appears again in the form of „Atthanipāṭe Sovirajātaka“. Neither is there any *Sovirajātaka*, but when one gets accustomed to the different ways in which the tales have come by their names in the last redaction of the text, it is easy to be seen that the name *Sovirajātaka* must be the right reading as *Ādittajātaka* begins just with the words „atthi Soviraratthe“. *Sucira* must therefore be a miscript for *Sovira*. *Vidūra-jat* (Cod. B) is doubtless *Vidhura-jat* or another name for *Dhuma-karijāt* (413). Here is consequently a confounding of the *Atthavatt* and the *Paccuppannavatt*. On the other hand the Birman variation of *Sovira* IV 401 is *Sivira* (cfr. III 470 *Sivirathe* B), which also implies that *Sucira* is a perversion.

The importance of having the words of the *Paccuppannavatt*, pointing out the subject of the tale, included in the index may thus be seen, I have therefore unhesitatingly introduced them in alphabetical order with the proper names, for it is practical to

¹⁾ The numbers of the tales are always marked with (—).

have as much as possible in one list, and several of them are proper names.

The titles of the stories are in most cases formed in either of the following ways: 1) the Jātaka is called after the hero, generally Bodhisatta, but also sometimes after some other person taking part in the tale, 2) the title can be formed according to the first Gāthā, but in certain cases after the prose beginning. The same methods may be seen in the titles of the Jātakas that are preserved in the Bharhut-Inscriptions. For instance that Mahāummagga-jātaka is called Yavamajhakiyaṃ, agrees very well with our text, that VI 331,1 is as follows: „Mithilāyaṃ . . . pācīnayavamajjhake Sirivaḍḍhako nāma seṭṭhi ahoṣi“. Ruru-jāt. is named after Bo. in the text, but on the Stūpa we find Miga-jāt. after the first Gāthā. Jāt. (62) is, as we know, likewise named on the Stūpa after the opening words in the first Gāthā: yaṃ brāhmaṇo etc. Nacca-jāt. is named after an important occurrence in the tale (the peacock's dance), but the Stūpa has Hamsa-jāt. after Bo. At the beginning of Bhallāṭiya-jāt. (504) prose and verse are much the same: Bhallāṭiyo nāma ahoṣi rājā; the Stūpa here has Kinnara-jāt. This seems to infer that we cannot from the titles draw any direct conclusion as to the original form of the tales. I do not think it right to assert, that the Jātakas have originally only existed in metre. As these tales have been represented at an early period under the form of reliefs, they must have been widely circulated and well known, and have doubtless also been early narrated in prose. That great parts of the present redaction are selected from longer poems in narrative style, there is little reason to doubt, but at the time they were first related as Jātakas (i. e. stories of Buddha's earlier existences), they may very well have been somewhat in their present shape. For closer examination of such problems it is therefore of importance to have a list of all the verses that occur in more than one place. This I have striven to do in Index III, which not only contains an alphabetical list of the beginnings of those Gāthās that are to be found repeated in their entire length, but also several recurring parts

of Gathās, as far as I can make out¹⁾ Prof Franke's opinion²⁾ of the verses in the Jāt seems to be confirmed here in several points. A good example of this is given in the verses in Jāt (262) and (263) which we find in succession vol IV 471 (cfr V 451). Still I do not think that we can safely admit a poetical „Ur Jātaka“, even if we allow that the prose in the Attavavattu on the whole shews evidence of editorship. I shall not however enter closer into the question here, what has been most important to me was that this index should follow as quickly as possible on the completion of the text, and I hope it may deserve some appreciation and a lenient criticism of its deficiencies that it is now, in less than a year's time, presented to the public. One result of the hasty preparation for which I beg indulgence, is the rather long list of additions and corrections.

In reference to Index I I would further remark that as it first of all is an index to the present edition, I have, from principle not voluntarily corrected the text which is given by the editor, the corrections I have ventured to make are therefore few. I here mention a couple of examples of incorrect names. Vol IV 343 speaks of two *Theras* Mantidatta and Dhannuggahattissa. These names can be shortened to Datta and Tissa, which may be seen from II 403, where the same tale occurs, but instead of Datta the Singhalese text has Uttā. This last mentioned name is undoubtedly false, as B has the form Datta³⁾ and the signs for „u“ and „da“, in Singhalese might easily be mistaken. In accordance with this I have also understood „mitta“ and „datto“ IV 478 27 as proper names of undefined persons. I avail myself of the opportunity here offered, of correcting a mistake which unfortunately has crept into Chalmer's translation of Vol I p 230. The Pāli Text (Jāt I 391 21) has the following >Sariputtatthero Nalagāmake jato varake pari

¹⁾ I have prepared a complete index of all the verses but have refrained from printing the whole of it as it would be too voluminous. Still I hope to be able on another occasion to prepare an index of the parallel verses in the Jātaka & the rest of Pāli literature.

²⁾ Anzeige von Gurupūjakaumudi: Bezz Beitr 1897 p 391 ff

nibbāyi“, which is rendered: „The Elder S., who was born in Nāla village, died at Varaka“. Here, a town of the name of Varaka figures, but it is a delusion. The mistake is brought about through an insignificant misprint: it ought to be „jāto-varake“, as in V 125.21 where the same passage occurs. The word is formed of jāta + ovaraka (birth-room, cfr. jāta-bhūmi), and the passage is to be translated thus: „S. died in Nālagāma in the same room. he was born in“.

Of deviating readings I have taken several, as far as they appeared to me to be of importance, particularly the more uncommon names. On the other hand I have left out the number of epithets Bodhisatta, Mahāsatta, Tathāgatha etc., as they seem to me unnecessary; still I have in the article Bodhisatta given an alphabetical list of all his names and existences. I have adopted a simpler method with the names Bārāṇasī and Brahmadatta, merely mentioning vol. & page. In solitary cases (f. ex. Vedā) I have only selected a few places and notified this by adding „etc.“.

The editor has in many instances in the text and notes added parallels from other works (especially Dhammapada). These quotations are, although not exhaustive, still of great importance, and I have considered it useful to give a list of them in Index IV.

In conclusion I wish to thank Prof. Fausbøll, my teacher and guide of many years standing, in grateful acknowledgement of the aid he has rendered me throughout the whole of my work. Our deceased countryman V. Trenckner also deserves to be mentioned here: his copy of the printed text and his transcript have, in not a few places, been of much use to me.

I must address a special acknowledgement to the Directors of the Carlsberg Fund, who munificently, have granted me pecuniary support, which has enabled me to devote so much of my beforehand fully occupied time to this work.

Kopenhagen, May 1897.

D. Andersen.

I

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- Bodhikumāra, udiccabrāhmaṇaputto Kāsiraṭṭhe. paribbājako
 (= Bodhisatto) V 227,26*. — IV 22,18*. — Bodhiṇaribbā-

jako V 229*, 22, 21, 230*, 211, 3*. — N 16, 6 — Mahā-
 bodhi-paribhāṣako V 235*, 7 16, 216, 12 (cfr. Cūḷabodhi-tāpaṇa).
 Bodhikūmāra, putto Udena*** raṇṇo III 157, 27 21 158, 1
 161, 27.

Bodhisatta [in the times of the former Buddhas] —

Ajito brāhmaṇo, Rohita-Buddhassa kāle N 35, 16

Atidevo brāhmaṇo, Revata-Buddhassa kāle N 35, 3

Atulo nāgarāja, Sumana-Buddhassa kāle N 31, 17 — Vi-
 passi-Buddhassa kāle N 11, 12.

Arindamo rāja, Sikhi-Buddhassa kāle N 41, 23

isi, Nārada-Buddhassa kāle N 37, 2

Uttaro mātavo, Sumedha-Buddhassa kāle N 37, 31

Kassapo manavo, Piyadassi-Buddhassa kāle N 35, 20

Khemo rāja, Kakusandha-Buddhassa kāle N 12, 21

cakkavatti-rāja, Sujāta-Buddhassa kāle N 38, 12.

Jatilo Mahārathyo, Padumuttara-Buddhassa kāle N 37, 16

Jotipālo mātavo, Kassapa-Buddhassa kāle N 43, 16.

Pabbato rāja, Konāḡama-Buddhassa kāle N 43, 2.

Maṅgalo tāpaso, Siddhattha-Buddhassa kāle N 40, 6.

yakkhasenāpati, Anomadassi-Buddhassa kāle N 35, 20

Vijitāvi khattiyo, Phussa-Buddhassa kāle N 40, 81. —

cakkavatti, Kondañña-Buddhassa kāle N 30, 6.

Sakko devarāja, Dhammadassi-Buddhassa kāle N 30, 23

siho, Paduma-Buddhassa kāle N 36, 16.

Sujāto khattiyo, Tissa-Buddhassa kāle N 40, 16.

Sudassano rāja, Vessabhu-Buddhassa kāle N 42, 7.

Sumedha-tāpaso, Dipamkara-Buddhassa kāle N 15, 16.

Suruci brāhmaṇo, Maṅgali-Buddhassa kāle N 32, 2.

Susīmo mahāddhikatāpaso Atthadassi-Buddhassa kāle N
 39, 11.

Bodhisatta, [in the Jātakas] —

Akitti brāhmaṇo (480).

akkhadhutto (91).

agghakārako (agghapāṇiko) Bārānasiraṇṇo (5).

Ajjuna-kumāro Pandurājaputto (536) V 426,10—427,15

(Kunālo sakunarājā).

aṭaviārakkhika-jettḥako (265).

Atṭhiseno, brāhmaṇo Bārānasiyam (403).

Anitthigandha-kumāro, putto Brahmaddattassa Bārānasi-
raṇṇo (263). (507).

Aparaṇṇo, gijjho (381).

amacco Bārānasi-raṇṇo (26). (27). (92). (107). (108). (226).

amacca-ratanam (331). (345). (409). atthadhammānusāsako

(25). (158). (183). (184). (186). (195). (215). (223). (247).

(306). (336). (337). (396). (473). ovādadāyako (462, cfr. 8).

viuicchayāmacco (218). (332). (333). sabbakiccakārako

(320). sabbatthaka-amacco (176). — Senako, brāhmaṇa-kumāro

(401). (402). — Vidhūro, amacco Koravya-raṇṇo (495).

Vidhurapaṇḍito, amacco Dhanañjayakorabbassa (545).

Ayoghara-kumāro, putto Brahmaddattassa Bārānasi-raṇṇo
(510).

Ayyakākālako, go (29).

Arako, satthā, isi (169).

Arindamo, Bārānasi-rājā, putto Magadharaṇṇo (529).

Alīnacitta-kumāro, putto Bārānasi-raṇṇo (rājā Bārānasi-
yam) (156).

Alīnasattu-kumāro, putto Jayaddisa-raṇṇo Uttarapañ-
cālanagare (513).

Asadisa-kumāro, putto Bārānasi-raṇṇo (181).

assavāṇijo (254).

asso. ājaññasindhavo (24). bhojājāṇiyasindhavo (23). —

Vāttaggasindhavo (266).

ācariyo, disāpāmokkho Bārānasiyam (41). (64). (65). (119).

(123). (130). (150). (185). (200). (245). (287). (377). —

Takkasilāyam (61). (71). (97). (252). (338). (353). (373).

— Rakkhito, brāhmaṇo. tāpaso (453).

njiviko (94)

Adāsamukha-kumaro, rajā Baranasīyam (257)

181 (66) *ganasattha* (10) (43) (81) (117) (124) (161) (175) (180) (197) (203) (213) (271) *tapaso* (76) (77) (87) (165) (166) (167) (173) (234) (244) (246) (253) (273) (281) (293) (301) (314) (319) (334) (348) (376) (380) (392) (414) (418) (426) *ovadadāyako tāpaso* (149) (312) *kulupaka tāpaso* (284) *paṭhavisajjanaka-tāpaso* (17) *brāhmaṇo, purohito Baranasī-raṇṇo* (362) *udiccabrahmaṇo, pita Isisīṅgassa* (526) *udiccabrahmaṇo — Bārāṇasī-rajā* (73) *udiccabrahmaṇo — Mahābrahma* (99) — *Araḷo, satthā* (169) — *Kaṇhapandito, brāhmaṇakumaro* (440) — *Kappo, brāhmaṇakumāro* (346) (405) — *Kassapo, pita Isisīṅgassa* (523) *Komayaputto, brahmaṇo* (299) *Takka pandito* (63) *Tiritavacchakumāro tapaso* (259) *Brahma datto, Baranasī-rajā tapaso* (519) *Lomasakassapo, puro hitaputto (— Kassapo)* (433) *Vacchanakha-paribbajako* (235) *Samkiccapandito, purohitaputto* (330) *Sarabhāṅgasa-tthā (— Jotipalo purohitaputto)* (423) (522)

udakakālo, Virako (204)

Udayabbaddo, Kasirājā (— Sakko) (458)

Udayo Barānasī-rajā (491)

udiccabrahmaṇo 181, ganasatthā (10) (81) (117) (124) *tāpaso* (77) (87) (149) *pita Isisīṅgassa* (526) *Bārāṇasī-rajā* (73) — *Mahābrahma* (99) — *disapamokkha-cariyo Barānasīyam* (119) — *uḍḍuttaggi tāpaso* (144) — *Cullav-dhanuggahapandito* (80) — *Bodhikumaro (Mahābodhi pari-bbajako)* (528)

Katthavāhana-rājā Bārānasīyam (7)

Kaṇha pandito, brāhmaṇakumāro, 181 (440)

Kaṇhadīpayano, tapaso (414)

kapī (20) (208) (404) (407) (516) cfr *vānaro*

Kapilo brahmaṇo, purohito Cetiyarāṇṇo (422)

kapoto, see: pārāpato.

Kappo, brāhmaṇa-kumāro (māṇavo, isi) (346). (405).

kappako Illisa-setṭhino (78).

kammāraputto (387).

kassako (56). (189).

kassaka-brāhmaṇo (389).

Kassapo, purohitaputto, isi (Jomasakasapo) (433). tā-
paso, pitā Nāradaśsa (477) — (106). pitā Isisiṅgassa, ma-
hāisi (523). — Akitti-brāhmaṇo (480).

kāko (140). — Supatto kākarājā (292).

Kāraṇḍiya-māṇavo (356).

Kāliṅgabhaṛadvājo, purohito (479).

kinnaro, Cando (485).

kukkuṭo (383). (448).

kukkuro (22).

kuṭumbiko (39). (288). brāhmaṇo (354). kuṭumbika-putto.

Sujāto (352). o-dārako (367). (368).

Kunālo, sakunārājā (536).

Kuṇḍakumāro, brāhmaṇo. khantivāditāpaso (313).

Kuddālaka-paṇḍito, paṇṇikakula-putto (70).

kumbhakāro (178). paribbājako (408).

kuruṅgamigo (21). (206).

Kusa-rājā, Kusakumāro putto Okkākaśsa (531).

Komāyaputto, brāhmaṇo. isi (299).

Khadiravāṇiyo, rukkhakoṭṭha-sakuno (210)

gandhabbo, Guttilakumāro (243).

Garulo (536) V 428.31 (= Kunālo sakunārājā).

gahapati (199). pabbajitapuriso (201). Sakkadattiyarājā
(194).

gijjho (164). (399). (427). Aparanno (381).

Guttila-kumāro, gandhabbo (243).

go, Ayyakākālako (29). Nandivasālo (28). Mahālohitto (30).
(286). Sārambho balivaddo (88).

godho (138). (141). (325).

- Ghata kumāro, pandito, putto Devagabbhāya (454)
 Ghata kumāro, Bārānasi-rajā (350)
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 Candakumaro, rājā Baranasīyam (442)
 Campeyyo, nagarājā (506)
 Citta-pandito, candali-putto (498)
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 Janako raja (57) — Mahajanako (539)
 Janasandho, Baranasi-rajā (418)
 Jambuko, suko (521)
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 Junha kumaro, Baranasi raja (406)
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 (477) — (106) Kundakumaro, khantivaditapaso (313)
 Mahakāñcano (488) Mahadhanakumaro, setthiputto (427)
 Harito (431) — dhammānussasako amacco Baranasirandho
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Temiya-kumāro, putto Kāsirañño (= Mūgapakkhapandito) (538).

daliddakula-putto (415). (421).

Dīghāvukumāro, putto Kosalarañño (371). (428).

Duyyodhano, Magadharājā (= Saṁkhapālo nāgarājā (524).

devatā, ākāsattha-devatā (147). kusanāḷi-devatā (121)

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(38). (74). (102). (105). (113). (139). (187). (205). (209).

(217). (272). (283). (294). (298). (361). (400). (437). (492).

eraṇḍarukkha-devatā (109) (295). gandatindukarukkha-

devatā (520). nimbarukkha-devatā (311). palāsarukkha-devatā

(307). phandanarukkha-devatā (475). simbalirukkha-devatā

(412). vanasaṇḍa-devatā (13). (227). samudda-devatā

(146). (190). (296).

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devarājā (82). (439). Bhaddasāla-devarājā (465).

dhaññavāṇijo (249). (365).

dhataratṭhahaṁso (533). (534).

Dhanañjāyo, Kururājā (276).

Dhammo, devaputto (457).

Dhammaddhajo, purohito Bārānasi-rañño (220).

Dhammapālo, putto Mahāpatāpassa Bārānasi-rañño (358).

Dhammapālo, brāhmaṇa-putto (447).

naṭaka-putto (212).

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nāgo, see: hatthi.

nāgarājā (cfr. hatthi), Campeyyo (506). Mahādaddaro

(304). Saṁkhapālo (524) Bhūridatto, putto Dhataratṭha-

nāgarañño (543).

Nārado, Mahābrahmā (544).

Nigrodha-kumāro, setṭhiputto (445).

Nigrodha-migarājā (12).

Nimi, rājā Mithilanagare (541).

niyyamako, Supparako (463)

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Pancavudha kumaro, putto Bīranasi raño (55)

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Padumakumāro, putto Baranasī raño (193) (472)

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pasanakottakamanikaro (137)

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purohito Bārānasīraño (84) (86) (120) (214) (216)

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(411) Hatthipālo (509)

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Bodhīkumaro, udiccabrahmana-putto — Maṭṭabodhi parib-
bajako (528) brāhmanaputto paribbājako (443)

Brahmadatto, Bārānasī rājā (14) (67) (225) (246) (459)

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Brahmadattakumāro, putto Bārānasī raño, rājā Bārā-
nasīyam (50) (151) (415) putto Magadha-raño, rājā
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rāhmaṇo (cfr. udiccabrāhmaṇo, ācariyo, isi, tāpaso, puro-
hito, māṇavo) (174). (250). kassaka-brāhmaṇo (389). ku-
tumbiko (354). — Akitti (480). Atṭhiseno (403). Saṃkho
(442). antevāsiko Vedabbhabrāhmaṇassa (48). — brāhmaṇa-
putto (68). (155). (237). Kaṇhapandito (440). Dhamma-
pālo (447). Bodhikumāro (443). Sambhavadumāro (515).
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Bhaddasāla-devarājā (465).

Bharatō, rājā Roruvanagare (424).

Bhallāṭṭiyo, Bārāṇasi-rājā (504).

Bhūridatto, putto Dhataratṭha-nāgarāṇṇo (543).

bherivādako (59).

Bhojanasuddhika-rājā Bārāṇasiyaṃ (260).

Makhādevō, rājā Mithilāyaṃ (9).

Magha-kumāro, māṇavo (Sakko) (31).

maccho (75). (236). Mitacintī (114).

Mandhātā, rājā paṭhamakappe (258).

Mahākaṇṇeco, brāhmaṇaputto, isi (488).

Mahājanako, rājā Mithilāyaṃ (539) = Janako (52).

Mahātunḍilo, sūkaro (388).

Mahādaddaro, nāgarājā (304).

Mahādhanakumāro, putto Bārāṇasi-seṭṭhiṇṇo, tāpaso
(425).

Mahānandiko (Nandiyo), vānaro (222).

Mahābodhi-paribbājako = Bodhikumāro udiccabrāhmaṇa-
putto (528).

Mahābrahmā (134). (135). udiccabrāhmaṇo, isi (99).
Nārado (544).

Mahālohito, go (30). (286).

Mahāsīlavo, rājā Bārāṇasiyaṃ = Sīlavakumāro (51).

Mahāsudassano, rājā Kusāvatiyaṃ (95).

Mahimsāsa-kumāro, putto Brahmaddattassa Bārāṇasi-raṇṇo
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Rakkhita kumaro, tāpaso acariyo (403)

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Kuśāvati rāja Kusakumaro (531) Mahasudaṣṣano (50)

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(420) uḍḍacabrahmano (73)

— Arindamo (529)

— Adasamukho (257)

— Udayo (421)

— Udayabhadde (Sakko) (459)

— Kattavahana raja (1)

— Ghatakumaro (350)

— Candakumaro (510)

— Janasandho (468)

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— Bako — Kunilo śākunarāja (536) V 444 i

- Brahmadatto (14). (67). (225). (248). (459) tāpasō (519). — Kuṇālo sakuna-rājā (536) V 444,23.
- Bramadattakumāro (50). (151). (378). (415).
- Bhallāṭṭiyo (504).
- Bhojanasuddhiko (260).
- Mahāsīlavo = Sīlavakumāro (51).
- Sakkadattiyarājā, gahapatiputto (194).
- Susīmakumāro, purohitaputto (411).
- Magadha-rājā, Duiyodhano = Saṁkha-pāla-nāgarājā (524).
- Sivi-rājā, Sivikumāro (499). (527). Sovīra-rājā, Bharato (424). Videha-rājā Mithilāyaṁ: (160), Makhādevo (9).
- Mahājanako (539) = Janako (52), Nimi (541), Sādhīno (494).
- rājākumāro: putto Mahāpiṅgalassa Bārāṇasi-rañño (280).
- putto Brahmadattassa Bārāṇasi-rañño (416). bhāgineyyo Brahmadattassa Bārāṇasi-rañño, rājā (126).
- Ajjunakumāro, putto Paṇḍurañño (536) = Kuṇālo sakuna-rājā V 426,27.
- Anitthigandhakumāro, putto Bārāṇasi-rañño (263). (507).
- Alīnacittakumāro, putto Bārāṇasi-rañño (156).
- Alīnasattukumāro, putto Jayaddisa-rañño Uttarapañcālana-gare (513).
- Asadisakumāro, putto Bārāṇasi-rañño (181).
- Ghatakumāro, putto Devagabbhāya (454)
- Dīghāvukumāro, putto Kosalarañño (371). (428)
- Dhammapālo, putto Mahāpapātassa Bārāṇasi-rañño (358)
- Pañcāvudhakumāro, putto Bārāṇasi-rañño (55)
- Padumakumāro, putto Bārāṇasi-rañño (193). (472).
- Mahimsāsakumāro, putto Brahmadattassa Bārāṇasi-rañño (6).
- Yuvañjayo, putto Sabbadatta-rañño Rammanagare (460).
- Rāmapaṇḍito, putto Dasarathassa Bārāṇasi-rañño (461).
- Vessantaro, putto Sañjayassa Sivirañño (547).
- Sutasomakumāro, putto Koravyarañño, rājā (537).

Yomakumaro (Yomavara rājā, putto Bāṇasavarañño (525)
Yomavarakumarō, putto Keraṇṇaṇṇo (Uṭṭarapīṭṭharagare
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Radho soko (194) (124)

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rorumigo (412).

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Samghasamantakā (116)

Sāṅgaskano (114)

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Yacchassakha-jaribhājako, sī (235)

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vaiṭṭhako (405)

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karachavāṇiyo, bhoṇyo (3) dhaṇḍavāṇyo (249) (365) —
Panito (106)

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— Nandiyo (Maḍḍavandiko) (222)

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Vidhufapandito, amacco Koravayarañño (495) purohito

Dhanajayassa Koravayarañño (113)

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Vessantaro, putto Saṅgavassa Sivirindho (547)

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(308) — khadiravaniyo (210) kunālo sakunarājā (536).

Sakko, devarājā (202) (225) (264) (300) (344) (372).
(374) (366) (391) (393) (410) (417) (469) (489) (512)

— setṭhi (291). (450). (535). — Udayabhaddo Kāsirājā (458). — Maghakumāro māṇavo (31).

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- Samkhapala-daha, Mahasakaratthe V 162 7*
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196,19*. 219*, 14. 16. 19,

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- Sambhava, upatthāko Revata-Buddhassa N 35 9
- Sambhava, upatthāko Tissa Buddhassa N 40,24
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- Sambhava jataka (515) V 57—67 — V 122 (7)
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- Sarana, nagaraṃ Dhammadassi-Buddhassa N 39,25.
- Saraṇa, rājā, pitā Dhammadassi-Buddhassa N 39,26.
- Saranamkara, Buddho N 44,2.
- Sarabhaṅga, satthā (isi) (= Bodhisatto) III 464*,9. 25. 466,11*.
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- Sarabhaṅga-jātaka (522) V 125—151. — N 58,29. — I 406,1
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- Saviṭṭhaka, kāko (= Devadatto) II 149*,7. 16. 150*,3. 6. 14. 23.
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- Sasa-jātaka (316) III 51—56. — Sasa-paṇḍita-jātaka N 45,17
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- Sahampati, Mahābrahmā IV 245,9. — Sahampati Brahmā
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- Sahassacakkhu, = Sakko V 394,27 (30).
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147,6. 10. 23. 152,11. 24. 27. 29. — V 413,7. — VI 479,14.
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- Sāketa, nagaraṃ Kosalaratṭhe I 308,24. 26. 27. — II 234,24.
— III 270,15*. 272*,3. 5 (8). 11. — V 13,17*. — VI 228,7
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- Saketa brahmano II 234 25 (cfr I 308 27 Saketanagaravāsi mahallakabrahmano)
- Saketa jātakā a) (68) I 308—310 — b) (237) II 234—235 — II 82,6(?)
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- Sakha, migo (— Devadatto) I 149 24* 150*,7 22 151* 3. 4 152*,13 17 18 (21 24) 153 17
- Sākha-kumara, setthiputto Rajagahe (— Devadatto) IV 38 23* 39*,24 25 40*,15 18 20 24 41*,2 7 16 19 20 25 27 29 42*, (1 2) 7—8 (18) 21 22 26 43* 6 14 16 18
- Sagata, upatthako Dipamkara-Buddhassa N 29 2*
- Sagatā, see Sāgala
- Sagata, thero I 360 4 12 19 21 32 361 3 5 6 13
- Sagara, upatthāko Sumedha Buddhassa N 38 5
- Sagara, raja VI 99,9* (14) — VI 203 7* (?)
- Sāgara, raja, pita Atthadasasi-Buddhassa N 39,14
- Sagara, raja Uttaramadhurayam, putto Mahāsagarassa IV 79* 22, 23
- Sāgara-Brahmadatta, putto Brahmadatta-kumarassa ca nagamānavikāya ca VI 159 31* 217* 10 26 219* 10 18
- Sagala, Bāgavato anibaddhaupatthāko IV 95 14 (v l B Sagato)
- Sāgala nagara, Maddaratthe IV 230 21* — V 283 26* 285 6* 289,16* 290 9* — VI 471 (21) 473 (8)
- satakalakkhāna-brāhmano I 371,23
- satamahassapatilabho Anandattherassa II 23 27 (cfr II 314 20)
- Satāgira, yakkho (?) IV 314 22 — VI 440 (8)
- Satodikā, nadi Surattahanapade III 463,12* — V 133 20*
- Sadhina, rāja Mithilāyam (— Bodhisatto) IV 355*,6 15 17 356 19 358,16* 360,20 — Vedeha 355 29* 356 (2) 15 24
- Sādhina-jātaka (494) IV 355—360
- Sādhusīla-jātaka (200) II 137—138

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Sāma, nesādaputto = Suvannasāmo (Bodhisatto) VI 75,4*.

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83 (9. 13). 84*,4. 6. 8 (10). 86*,15. 24. 25. 27. 87*,3. 4. 6 (7). 25.
88 (1. 3. 20. 21). 24-26* (29). 89*,9. 11. 13. 15. 29. 90,7-25.
91,14-29. 92,3*. 7-13. 18-25 (29). 93*,2-4. 15 (16). 18. 94*,6. 9.

Sāma, rājā Bārānasiyaṃ II 98*,7. 20 (22).

Sāma, suvāno Lokantaraniraya VI 247,16*.

Sāma-jātaka (540) VI 68-95 — II 50,13. — III 324,26. —

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Sāmaññaphala-suttanta I 509,32.

Sāmā, aggasāvikā Kakusandha-Buddhassa N 42,26.

Sāmā, gaṇikā Bārānasiyaṃ III 59*,17. 25. 60*,5. 7. 17. 22. 62*,9.

(11. 12). 15. 20 (24). 63*,3. 9 10 (15). 24.

Sārambha, balivaddo (= Bodhisatto) I 375,2. 14.

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218,8. 220,13. 224,15. 26. 226,18. 310,6. 16. 21. 311,17. 19.
322,22. 327,21. 345,13. 389,25. 27. 390,1. 9. 391,21. 406,3. 6.
407,16. 408,13. 446,21. 473,28. 474,23. 482,14. 491,2. 12. 14.
— II 5,8. 9,21. 24. 23,23. 38,25. 39,2. 50,8. 52,17. 93,19. 25.
107,6. 108,6. 113,8. 148,23. 24. 155,8. 158,15. 160,25. 170,25.
196,9. 24. 25. 26. 202,20. 246,5. 286,10. 19. 287,11. 291,22.
296,23. 356,4. 10. 14. 358,12. 381,21. 384,22. 392,11. 394,1. 5.
400,3. 420,26. 421,9. 433,3. 15. 436,14. — III 2,5. 26. 8,13.
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112,23. 145,18. 170,18. 174,2. 191,11. 13. 18. 26. 193,17.
237,23. 274,24. 281,11. 341,17. 351,18. 400,2. 434,25.
469,20. 543,6. — IV 37,1. 55,22. 69,23. 79,1. 89,16. 95,20.
130,19. 136,18. 166,27. 196,19. 218,28. 228,2. 244,4. 20. 22.
245,11. 263,8. 265,23. 266,6. 7. 16. 19. 24. 30. 267,1. 2. 11.

- Saketa, brahmano II 234 25 (cfr I 308 27 Sāketanagaravāsi mahallakabrāhmano)
- Saketa jataka a) (68) I 308—310 — b) (237) II 234—235 — II 82 6(?)
- Sakya, see Sakiyā
- Sakha, migo (— Devadatto) I 149 24* 150*, 7 22 151* 3, 4 152*, 13 17 18 (21 24) 153 17
- Sakha-kumāra, setthiputto Rajagahe (— Devadatto) IV 38 23* 39*, 24 25 40*, 15 18 20 24 41* 2 7 16 19 20 25 27 29 42*, (1 2) 7—8 (18) 21 22 26 43* 6 14 16 18
- Sagata, upatthako Dipamkara-Buddhassa N 29 22
- Sāgata see Sāgala
- Sagata, thero I 360 4 12 19 21 22 361 3 5 6 13
- Sagara, upatthako Sumedha Buddhassa N 38 5
- Sagara, rajā VI 99, 9* (14) — VI 203 7* (?)
- Sagara, raja, pita Atthadaassi-Buddhassa N 39, 14
- Sagara, rāja Uttaramadhurayam, putto Mahāsāgarassa IV 79* 22 23
- Sagara-Brahmadatta, putto Brahmadatta-kumārassa ca nāgamanavikaya ca VI 159 31* 217* 10 26 219*, 10 18
- Sagala Bāḷagavato anibaddhanpatthako IV 95 14 (v l II Sagato)
- Sāgala-nagara, Maddaratthe IV 230, 21* — V 283 26* 285 6* 289 16* 290 9* — VI 471 (21) 473 (8)
- satakalakkhana-brahmano I 371, 28
- satakasahasapattilābho Anandattherassa II 23 27 (cfr II 314 20)
- Satāgira, yakkho (?) IV 314, 22 — VI 440 (8)
- Satodika, nadi Surattahanapade III 463, 12* — V 133 20*
- Sadhina, rāja Mithilāyam (— Bodhisatto) IV 355*, 3 15 17 356, 19 358, 16* 360, 20 — V 355 29* 356 (2) 15 24
- Sadhina-jataka (494) IV 355—360
- Sādhuaṇṇa-jataka (200) II 137—138

Sānu-pabbata, Himavantapadesa V 415.23.

Sāma, nesādaputto = Suvannasāmo (Bodhisatto) VI 75.4*.

76,1*. 78*,11 (20). 30. 79,19*. 80,18* (31). 82 (7). 14. 23*. 23.
83 (9. 13). 84*,4. 6. 8 (10). 86*,15. 24. 25. 27. 87*,3. 4. 6 (7). 25.
88 (1. 3. 20. 21). 24-26* (29). 89*,9. 11. 13. 15. 29. 90,7-25.
91,14-29. 92,3*,7-13. 18-25 (29). 93*,2-4. 15 (16). 18. 94*,6. 9.

Sāma, rājā Bārāṇasiyaṃ II 98*,7. 20 (22).

Sāma, suvāno Lokantaraniraya VI 247,16*.

Sāma-jātaka (540) VI 68-95 — II 50,13. — III 324,26. —

Sāmajātaka-vatthu IV 90,3. — IV 276,4. — V 21,3. 312,16.

Sāmaññaphala-suttanta I 509,32.

Sāmā, aggasāvikā Kakusandha-Buddhassa N 42.26.

Sāmā, gaṇikā Bārāṇasiyaṃ III 59*,17. 25. 60*,5. 7. 17. 22. 62*,9.

(11. 12). 15. 20 (24). 63*,3. 9 10 (15). 24.

Sārambha, balivaddo (= Bodhisatto) I 375.2. 14.

Sārambha-jātaka (88) I 374-375.

Sāriputta, thero, dhammasenāpati N 7 (9). 8 (26. 36). 85,15.

16. 22. 23. 91,34. 92,1. — I 133,19. 142,24. 143,2. 6. 145,7.
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218,8. 220,13. 224,15. 26. 226,18. 310,6. 16. 21. 311,17. 19.
322,22. 327,21. 345,13. 389,25. 27. 390,1. 9. 391,21. 406,3. 6.
407,16. 408,13. 446,21. 473,28. 474,23. 482,14. 491,2. 12. 14.
— II 5,8. 9,21. 24. 23,23. 38,25. 39,2. 50,8. 52,17. 93,19. 25.
107,6. 108,6. 113,8. 148,23. 24. 155,8. 158,15. 160,25. 170,25.
196,9. 24. 25. 26. 202,20. 246,5. 286,10. 19. 287,11. 291,22.
296,23. 356,4. 10. 14. 358,12. 381,21. 384,22. 392,11. 394,1. 5.
400,3. 420,26. 421,9. 433,3. 15. 436,14. — III 2,5. 26. 8,13.
20,13. 33,4. 35,23. 43,13. 48,15. 19. 49,8. 51,7. 56,6. 90,12.
112,23. 145,18. 170,18. 174,2. 191,11. 13. 18. 26. 193,17.
237,23. 274,24. 281,11. 341,17. 351,18. 400,2. 434,25.
469,20. 543,6. — IV 37,1. 55,22. 69,23. 79,1. 89,16. 95,20.
130,19. 136,18. 166,27. 196,19. 218,23. 228,2. 244,4. 20. 22.
245,11. 263,8. 265,23. 266,6. 7. 16. 19. 24. 30. 267,1. 2. 11.

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 Ayam assa asokavanika 17 227 228 *
 Ayam assa pasado 17,223 224 (cfr 22,668)
 Avam assa pokkharanī sañchannā 17 237 238. — 22 670
 Avam ekapadī eti 22 2087 2114 2205
 Avam ekapadī raja 20,112 (cfr 22,319)
 Ayam dvedhapatho bhadde 22,281 289
 Ayan nu macco kim akasī sadhum 22 498 519 528. 544
 Arañña gamam agamma 4 185 — 9 80
 Arahante sitibhute sallaccam 22 514 522 531 540 547
 Ariyassa ariyena sameti sakkhi 21 449 450
 Ariyavatt asī valkanga yo pindam II 280 (22) — 21 106
 Ariyavakaso si anariyo cāsi 16 250 (cfr 22 1348)
 Ariyavakaso si pasannanetto II 281 (1) — 17,140
 Alam etehi ambehi 2,114 — 4 162 (cfr V 122 (20))
 Alambata suvasana malini 4 172 — 22,1149
 Alaso gihī kamabhogī na sadhu 4,127 — 5 4 — 15 909 — VI
 375 28
 Avasi tuvam mayha tīham agare 22 1330 (cfr 1368)
 Avvappajham katham assa 22 1243 (cfr 22 1250)
 Avhayant' eva gacchantam 22,2016 2058
 Asamvibhītakammantam bālam dummantamantīnam 16,313 — VI
 361,28
 Asamsayam imam disvā hamsarajam 21,39 53
 Asanthutam mam cirasanthutena 1 72 — II 124
 Asassatam sassatan no tavedam 22,1250 1409

Arūhā gāmaniyel : ton aramkusapānhi 19 41 — 22 169 100 183
370

Alambarā motiṅgī ca naccagītā 22 59 3.

Alīra nānātra manussalokā 17 18 (cfr 15 28)

Alārikā ca audā ca 22 288 (cfr 22 1198)

Avattani mā āmāya brāl n acariyakopanā 23 — 15 288. — 21 48

Aveti tam piṭṭh to uttamaṅgam 15 11 17

Asanam udakam pajjam 17 2 90

Asaya Saddhā Sīya ca Kosiya 21 4 280

Asimāeth eva puraso 1 20 — 13 14 130 — 29 184 13

Alannantu sabbavānā bhariyo 22 1641 2380

Imglā Maddi n samel : 189 189 239

Icc ete kusale dhamme thite passāni 6 74 — 21 177

Icc ete solasakāra 12 81 8 (cfr 2 90)

Icc eva mantayantānam ariyāgam 21 13 98

Iti Maddi vararola 22 80 994 (cfr 22 2203)

Ito ujum uttarāyam dāyā 16 100 — 18 10 (cfr 16 115)

Itthāgāram p te damm 22 9 109

Itthiya karanā raja bandhapes : 11 19 22 193 (8)

Itthi siya rupavati 11 110 10 — 11 348 9

Itthiśahassam bhāriyānam 22 180 18 4 1835 1839

Idam assa an bavanam supupph tam 17 235 236 — 22 609

Idam assa uyyanam supupph tam 17 209 230 — 29 660

Idam assa kan karavanam supupph tam 17 231 232 — 29 66)

Idam assa kutagāram sovannam 17 200 226 — 29 664

Idam assa patalivanam supupphitam 17 233 234 — 22 668.

Idan ca paccayam laddha 29 2437 2438. 2439

Idān ca me sattubhattam madhunā 22 2000 (cfr 22 1877)

Idan ca sutvana amānusanā 15 187 188 189

Idam tad acar yavaco Pārasariyo 2 142 — 5 16

Idam te rattham sadhanam sayoggaṃ 20,1. — 21,416. (cfr. 16,72.)
 Idam (pi) dutiya(ka)m sallam kampeti hadayaṃ mama 22,314.

2251.

Idam pi pāniyaṃ sītaṃ ābhataṃ 15,152. — 20,137. — 22,338. 2018

2126 2303. (cfr. 22,394.)

Idam vatvāna pakkāmi 19,35. — 20,113.

Idam vatvāna pakkāmi accharā 17,103. 119.

Idam vatvāna Maghavā devarājā Sujampati 22,429. 1697. 2332.

Idam sutvā brahmabandhu 22,2039. 2116.

Idh' evāham vasissāmi 14,161. (cfr. 10,126.)

Indam hi so brāhmaṇaṃ maññamāno 16,93. (cfr. Jāt. (316).)

Imam gale gahetvāna nāsetha 22,1471. 1520.

Imam tvam tatiyaṃ tāva dāham katvā N 137. — III 242 (22).

Imam mayham hadayasokaṃ paṭimuñcatu 14,23 24. — 22,682.

683. 684. 685.

Imamhi nam padesamhi puttakā 22,2229. 2230. 2231.

Imasmiṃ [me] samana hatthe 22,277. 278.

Imassa dandaṃ ca vadhaṃ ca datvā 13,9. (cfr. 15,8)

Imā [tā] pokkharaniyo rammā 14,216. — 22,2276. (cfr. 167. 1222.)

Imā nu nariyo kiṃ akaṃsu 22,482. 505.

Imās' āham dhammaṃ sutvā II 257.1. (cfr. 14,214. — 22,575.)

Ime kumāre passanto (disvāna) mañjuka 22,1760. 1761. 1762. 1763.

1764. 1765. 2138. 2140.

Ime te jambukā rukkhā vedisā 22,2171. 2191. 2267.

Ime tiṭṭhanti ārāmā ayaṃ sītodakā nadī 22,2173. 2193. 2269.

Ime nu maccā kiṃ akaṃsu pāpaṃ 22,442. 445. 448. 451. 454. 457.

461. 464. 467. 470. 473. 477. 485. 489.

Ime nu maccā kiṃ akaṃsu sādhuṃ 22,511. 551.

Ime no hatthikā assā balivaddā ca 22,2176. 2178. 2179. 2196. 2272.

Ime sudam yanti disodisaṃ pure 3,98. — 14,169.

Isiṇ ca dāni pucchāmi 14,277. (cfr. 14,238. — 22,1704.)

Isiṇam antaraṃ katvā Bharurājā 2,124. (cfr. V 118 (31).)

Issatthe c' asmi kusalo dāhadhammo 22,295. 316. 335. 350.

- Ukkamukhe pīhattham va 20,120 — 22 933
 Uggā ca rajaputtā ca viṣiṇa ca brahmana 22 1714 1730 1741
 Utthānaparicariyāya 20,146 (cfr 22 313)
 Utthobakaṇṇa ce pi alinavuttum 21,324 (cfr 21,313)
 Utthehi Kanha (cora), kim sesā 4,41 — 10,139 (cfr 11 11)
 Uttamangaruhā mayham ime jātā 18 — VI 96,4
 Udet' ayam cakḷḷhumā ekaraja 2,17 (cfr 2,17^b)
 Upaniyat' idam maññe 17,219 220 (cfr 14 18)
 Upaniyatā jīvitaṃ appamāya 15 41 42 43 44
 Upamaṇa te karissamā 19,24 — 22,1037
 Upayacitakena puttā bhānti 22 696 697
 Upari dūmapariyāyesu 22 2014 2057
 Uparivāsalā dūppūram 5 99 — 10 6
 Upalepabbhaya dhiro n' eva 15 183 — 22,1049—50
 Upahacca māmaṃ Mejjho 15 24 — 19 96
 Upeṭam annapanehi naccagītehi 22 518 523 (cfr 22 504)
 Uposathaṇṇa ca upavāsa sāda 22 503 524 533 542 549 (cfr 14 114
 — 22 516)
 Uppajjanti cā me bhoga II 255,14 26 — III 409 (15)
 Ubbedhati me hadayaṃ mukhaṇṇa ca 22,1510 1544
 Ummattika bhavissamā bhunahata 22 679 680
 Usabha rukḷḷha gaviyo gava ca I 336,11 — 1,76
 Usuhā sattihi ca tomarehi 22,464 (cfr 22,1103)
 Ekarattim vasitvāna pāto 22 2130 2131
 Etaṇ ca te ruccati 8,7 8
 Etan te anūmodama 18 113 (cfr 21,182)
 Etasmim te sulapite patirūpe subhasite 10,13 20 22 — 13 80
 87 89 93 97 100

- Ete asappurisā loka bālā 18,158. 161. 163.
 Ete c' aññe rājāno 22,421. (cfr. 22,1123.)
 Ete nīlā padissanti nānāphaladharā 22,2012. 2056.
 Ete bhavanti ākārā 2,90. (cfr. 12,81. 87.)
 Ete bhutvā pivitvā (vamitvā) ca pakkamanti vihaṅgamā 14,4
 — 15,121. 310.
 Ete haṁsā pakkamanti vakkaṅgā 15,113. 120. — 21,89.
 Ete hanatha bandhatha 14,199. — 15,155.
 Etena sacāvajjena putto uppajjatanā ise 14,103. 106. 109. 111.
 113. 115.
 Evam āpajjati poso 7,12. — 20,48.
 Evam etaṁ yathā brūsi saccaṁ 22,1383. 1407.
 Evam eva ahaṁ Kāla bhutvā bhakkhaṁ 21,379 387.
 Evam eva imaṁ kāyaṁ N 33. 35.
 Evam eva tuvaṁ rāja Cūlanīyassa 22,1468. 1515.
 Evam eva tuvaṁ rājā dipadinda 21,384. 389.
 Evam eva nara pāpaṁ thokathokaṁ 22,1039. (cfr. 22,1044.)
 Evam eva manussesu yo hoti, seṭṭhasammato 4,134. 136. —
 18,105. 107. 169. 171.
 Evam eva mahārāja paṇḍitehi sukhāvahaṁ 22,1568. 1640.
 Evam evaṁ manussesu 2,100. 181.
 Evam evaṁ manussesu vivādo yattha jāyati 7,38 — 13,24.
 Evaṁ karonti sappaññā 5,13 — 10,153.
 Evam kicchā bhato poso 20,173. 174.
 Evaṁ ce te laddham idaṁ vimānaṁ 22,1392. 1416.
 Evaṁ ce no viharataṁ antarāyo na hessati 13,39. — 18,138.
 Evaṁ ce yācamānānaṁ añjaliṁ 13,38. — 18,137. (cfr. 20,153.)
 Evaṁ taṁ anugacchāmi 19,58 — 22,1759.
 Evaṁ tuvaṁ nāga asampadosaṁ 22,1395. 1419.
 Evam pi idha vaddhānaṁ 6,39. — 9,9
 Evam pi dahar' ūpeto 16,160. 162. 164 167. 169.
 Evaṁ mittavataṁ atthā sabbe honti 21,88. 191.
 Evambhūtassa te rāja (me tāta) 5,105. 106

Evam yakkha sukhi hohi saha sabbehi ñātubhi 7,21 (cfr 9 23 33)

Evam luddaka nandassu saha sabbehi ñātubhi 5 54 — 7 23 —

15,98 125 — 21,35 49 (cfr 9,28 38)

Evam Sakka sukhi hohi saha sabbehi ñātubhi 9 23 38 (cfr

5 54 etc — 7,21)

Fa' asmākam kule dhammo 1 147 148.

Fsa selo mahābrahme (maharāja) pabbato Gandhamādana 22,103,

2010 2004

Esā te upamā rāja atthasandaṣṣaṇi katā 7,89 — 10,3

Ehi' imam ratham āruyha 14 204 — 22,43.

Ehi tam anusikkhāmi yathā tvam api 21,30. 50

Ehi tam paṭinessami rājaputta 12 71 — 22 22

Opānabhutam me gharam tadāsi 17,171 — 22 1389 1418 (cfr
10 52)

Orabbhikā sukarikā macchikā, 19,128 — 22 469

Orodhā ca kumāra ca vesiyana ca brahmana 22 95 68 1321

1823 1836 1840 1447 1649 2462

Osadhehi cā dibbehi dīva bhatī 22 2377 (cfr 16 163)

Ohāya mam ñātugana ekam pāsavasam gatam 15,114 — 21,90

Ka nū' ajja chata tasita 29 2181 2182

Kacci arogam yoggan te 22 79 2419 (cfr 22 80 2420)

Kacci ubho aroga 22 2360 (cfr 20 130 132. — 22 2041 2043 2119

2121 2296 2298 2369 2409)

Kacci te sadasi bhariyā 15 130 — 21,82 163 (cfr 15 131 —

21,63 169)

Kacci damsā ca makasa ca 20 131 — 22,2040 2120 2997 2301

2410 (cfr 20 133. — 22 2044 2122 2999 2363)

Kacci nu tāta kusalaṃ kacci tāta anāmayāṃ 22,75. 2417. (cfr. 15,126 etc.)

Kaccin nu bhoto kusalaṃ kacci bhoto anāmayāṃ 15,126. — 20,130. — 21,58. 164. — 22,2041. 2119. 2296. (cfr. 22,75. 2417. — 22,2360. 2362. — 22,2043. 2121. 2298.)

Kacci bhoto amaccesu doso 15,128. — 21,60. 166. (cfr. 15,129. 21,61. 167.)

Kataññumhi ca posamhi sīlavante III 12 (22). — 10,63.

Katā me Rālyāṇā anekarūpā 21,431. 432.

Kato mayā saṃgaro brāhmaṇena 21,398. 420. (cfr. 16,69. 70. — 21,404. 405.)

Katth' acchatī kattha-m-upeti tñānaṃ 16,111. (cfr. 16,118)

Kathaṇ ca kira puttakāmāyo 22,631. 632.

Kathan nāma sāmasamasundarehi 22,674 675. 676. 677.

Katham no abhivādeyya 22,1382. 1384. 1406. 1408.

Kathan no kuñjaraṃ dajjā 22,1717. (cfr. 22,1917.)

Katham samuddaṃ patari 4,106. (cfr. 4,107. — 5,56)

Kathamkaro kintikaro kim ācaraṇ 14,153. — 17,81.

Kadalimigā bahucitrā bilārā 22,1206 (cfr. 21,267.)

Kadā antepuraṃ rammaṃ 22,158. 159. 160.

Kadâham ajarathe sannaddhe 22,184. (cfr. 22,215.)⁹

Kadâham ariyagaṇe vatthavante 22,194 (cfr. 22,225.)

Kadâham assagumbe 22,170. (cfr. 22,201. — 19,46. — 22,1834.)

Kadâham assarathe sannaddhe 22,178. (cfr. 19,49. — 22,209.)

Kadâham assārūhe 22,191. (cfr. 22,222.)

Kadâham oṭṭharathe sannaddhe 22,180. (cfr. 22,211.)

Kadâham kuṭāgāre vibhatte 22,161. 162. 163. 164.

Kadâham goṇarathe sannaddhe 22,182. (cfr. 22,213.)

Kadâham dhanuggahe 22,192. (cfr. 22,223.)

Kadâham pokkharanī rammā 22,167. (cfr. 14,216. — 22,1222. 2276.)

Kadâham migarathe sannaddhe 22,188. (cfr. 22,219.)

Kadâham Mithilaṃ phitaṃ 22,145. 146. 147. 148. 149. 151. 152. 153.

- Kadāham mendarathe sannaddhe 22 186 (cfr 22 217)
 Kadāham rajaputte 22 193 (cfr 22,224)
 Kadāham rathasenīyo 22 172 (cfr 19 49 — 22,203 1836.)
 Kadāham Vedehe phite 22,156 157
 Kadāham sajjhurathe sannaddhe 22,176 (cfr 22,207)
 Kadāham sovanne rathe 22,174 (cfr 22 205)
 Kadāham hattbarube 22,190 (cfr 22,221)
 Kadāham hatthigumbe 22,168 (cfr 19,43 — 22,199 1832)
 Kadā sattasata bhariyā 22 195 196 197 (cfr 22 223 227 228)
 Kanditena have brahme 7 110 (cfr 5,114)
 Kammāranam yatha ukkā anto jhayati 22 825 1511 1545
 Kammasapādena vihetvutatta 21,471 (cfr 21,472)
 Karomi te tam vacanam 20,104 — 22,2 47
 Kasiran ca parittaṇ ca 22 89 (cfr 11,58)
 Kassa amkam pariggayha valavijanam 20,122 — 22,930)
 Kassa kañcanapattena puthuna 20,119 — 22,932
 Kassa jambonadam chattam sasalakam 22,934 (cfr 20,121)
 Kassa paggaḥitam chattam sasalakam 20,121 (cfr ■ 934)
 Kassa bheri mutiṅga ca samkhā 20,118 — 22,931 (cfr 22,1199)
 Kassa sutvā satim darimi V 249,7 — 19,1
 Kāyam balāka sikkhina cori 3,70 — 5,131 (cfr 3,71 73)
 Ka nu viju-r ivābhasi osadhī 15,220 — 17,103.
 Kani kammāni lubbanam katham viññā 12,76. 82
 Kamam kamayamanassa 12 25 26
 Kamam janapado māsi 13 182 — 22,1723 1724 (cfr 13,183)
 Kala mīgā setadanta mama ime 2,25 26
 Kāsikasucivatthadhara kendaḥno 22,647 648 649 722 723 724
 (cfr 22,650 725 726. 727)
 Kāsiyāni ca dhāretvā khomakodumbarāni ca 22,1601 1885
 Kicchā laddho piyo putto 22,347 348
 Kim idam appasaddo va 22,2243 2244 (cfr 22,2245—46 2279—
 80 2282—83)
 Kim idam tumbhūto si 22,2245 2246 (cfr 2243 etc.)

- Kim eva disvā Uruvelavāsi N 282. — VI 220.9.
 Kim kammaṃ akarī pubbe 16.30. (cfr. 16.185.)
 Kin te jaṭāhi dummedha 1.131. — 4.98.
 Kin te vataṃ kim pana brahmacariyaṃ 10.77. — 17.169. — 22.1284
 1412. (cfr. 17.172. — 22.1391. 1415.)
 Kin nu ummattarūpo va 10.141. (cfr. 15.141.)
 Kin nu t' āyaṃ diḥ hoti 15.122. — 21.20. 103.
 Kin nu te akaraṃ bālo (dhīro) 13.91. 95.
 Kin nu ruṭṭu garahasī migānaṃ 13.124. (cfr. 22.442 etc.)
 Kiṃsile kiṃsamācāre purise 6.42. 51.
 Kuṇālakā bahucitrā sikhāṇḍi 22.1193. (cfr. 21.265)
 Kuto nu samma āgamma kassa vā pahito tuvaṃ 22.206. 1479
 Kumbhīla makarā c' ettha 22.1208 (cfr. 10.120.)
 Kurarī hatachāpā va suññaṃ 22.823. 1811. 1812. 1813 (cfr. 22.821.
 1808 etc.)
 Kulaputto va jānāti kulaputte pasaṃsitum 3.131. 134.
 Kusalaṃ c' eva no (me) brahme 22.2013. 2121. 2208 (cfr. 15.126 etc.)
 Kusalaṃ c' eva no rāja atho rāja 20.132. (cfr. 15.126 — 20.13.)
 — 22.2360. 2362.)
 Kusalaṃ c' eva me putta 22.76. 2418. (cfr. 22.2043 etc.)
 Kusalaṃ c' eva me samma 22.1478. 1916. (cfr. 22.70 etc.)
 Kusalaṃ c' eva me haṃsa 15.127. — 21.59. 165. (cfr. 15.126 etc.)
 Kusalaṃ paṇinandāmi Bhūridatta 22.779. 781.
 Kusalaṃ naccagītassa sikkhitā 22.93. 110.
 Kena te tādiso vaṇṇo II 255.13. (cfr. II 255.25 — III 409 (14).)
 Kevala cāpi nigamo Sivayo 22.1715 1730. 1733.
 Kessesu jātaṃ bandhitvā 22.2368. (cfr. 22.2011 etc.)
 Ko nu santamhi pajjote III 197.19. — VI 371.11.
 Koso ca tuyhaṃ vipulo. kottāhāgāraṃ ca 17.212. 213.

Khaṇant' ālukalambāni 14.279 — 22.2364
 Khattiyamantā ca tayo ca vedā 22.927. 928.

- Khattiyassa pamattassa ratthasmiṃ 16 308 — 17 5
 Khattiya brahmana vessā sudā 5,68 — 13 ■ — 14,72 73 74
 Kharajinā jatila pamkadanta 6 10 — 14 62
 Khippam antepuram gantva (netra) rañño dassehi 21,87 51
 (cfr 21 40)
 Khirodanam aham adasmi III 409 (11) (cfr II 255 22)
 Khuddanam lahucittanam akatañuuna 21,311 (cfr IV 144 (8))

- Gacchatha bho gharaniyo 22 634 635
 Gatito ca ratto ca adhimucchito ca 6,15 (cfr 9 23)
 Gandho isinam ciradakkhitanam 17,54 50
 Ganibhīrapañham manasabbhicintavam 17,70. (cfr 10 69^a)
 Gavañ ce taramāṇanam ujum gacchati 4 130 — 18 100 170
 Gavañ ce taramāṇanam jūham gacchati 4 133 — 18,104 168.
 Gatha ima atthavati suvyañjana 17,91 — 21 440
 Game va yađi vāraññe 5 32 — 6 2 5 (cfr 2 54)
 Gavo bahitinasēva omasanti varam varam 21 120 809
 Guyham attham asambuddham 16,239 — VI 388,25
 Guyhañ ca tassa n' akkhati 12,79 (cfr 12 80)
 Guyhasa hi guyham eva sadhu VI 381 5 388 17

Gharam avasamānassa gahatthassa 22 1249 (cfr 1242)

- Camkamam tattha mapesiṃ N 40 — I 7 (11)
 Caje cajanam, vanatham na kayira 2,140 — 4,131
 Catukkannam va kedāram 6,00 (cfr. 9 3 5)
 Catubbhi atth' ayyhagamā 1,102 — 5,98 (cfr 10 4-5)

Cando ca suriyo ca ubho sudassanā 14,149. 150.

Cammavāsī chamā seti jātavedaṃ namassati 22,2011. 2016. 2034.

2038. 2055. 2059. 2115. 2368.

Cātuddasiṃ pannarasim (pañcadasim) 14,114. — 22,502. 515—16.

523—24. 532—33. 541—42. 548—49. (cfr. 15,226. — 17,176. —

22,1003. 1059.) .

Cittakūṭo ti yaṃ āha devarājapavesanaṃ 22,561. (cfr. II 210 (12).)

Cirassaṃ vata passāma 6,136. (cfr. 15,294—95.)

Cirānuvuttham pi piyaṃ manāpaṃ 21,313. (cfr. 21,324.)

Coriyo kaṭhinā h' etā vālā I 295,11. — 21,331.

Corīnaṃ bahubuddhīnaṃ yāsu saccaṃ I 295,7. — 16,295. —

21,344.

Janinda nāññatra manussalokā 15,258. (cfr. 17,182.)

Jayo hi Buddhaṣsa sirimato ayaṃ N 274. 275. 276. 277.

Jātarūpamayā kaṇṇā 22,1161. 1173.

Jātīmado ca atimānitā ca 15,6. 7.

Jivhā tassa dvidhā hoti 8,50. (cfr. 8,52.)

Jīranti ve rājarathā sucittā 21,409. 443.

Ñātīnaṃ ca piyo hoti mittesu 3,120. — 16,177.

Ñātīsu mittesu katā me kārā 21,435. 436.

Dayhamānena gattena niccaṃ 19.90. 106.

Dayhamāno na jānāti 5.20. 22. 24. 26. 28.

Tagaraṇ ca palāsenā yo naro 15,164. — 22,1051.

Taggha te aham akkhissaṃ yathāpi kusalo tathā 16,172. 186

(cfr. 22,1935.)

- Tato kumare adaya 22 2147 2148
 Tato khoman ca kayuram 22 2444 2445
 Tato ca kho so gantvana Mātharo 22 1476 1494
 Tato [ca] raja taramāno yuttam aruyha sandanam 19 71 — 22 71
 Tato ca raja payasi senaya 19 11 — 20 107 — 22 1500
 Tato cut āham Vedeha 22 1001 (cfr 22 1061 1064—67)
 Tato tata nivattassu māssu etto param gami 6 35 — 9,3 5
 Tato ratja vivasane 19 194 — 21 188 872 — 22 1011 1728 18 0
 290, 2308 (cfr 22 1731 1730)
 Tato vatatape ghore 22 295 (cfr 20 96 170)
 Tato Vessantaro raja danam datvana khattiyo 22 1893 2180 2480
 Tato satthi⁴ahassani yudhino cārudassana 22 23 4 2485 2461
 Tato so rajjum adāya 22 2152 2193
 Tato have dhitima rājaputto 16 78² 90 90
 Tatth addasa kunjaram chabbisānam 16 116 (cfr 16 107)
 Tatth addasa pokkharan m adure 16 117 (cfr 16 110)
 Tatth ev ete vattapada IV 422 v 11 — 17 48. (cfr 17 13 25)
 Tatth eva sa pokkharan m adure 16 110 (cfr 16 117)
 Tattha ka nandi ka khidda 10 8² — 22 115
 Tattha ppadhanam padahim 22 44 — 1 10 (30)
 Tattha jakkhī sannirattā khenino 21 265 (cfr 22 1190 1103)
 Tattha pānāya m ayanti nānamigagana 21 266 (cfr 22 1204)
 Tattha bindussara vaggū nanāvannā 22 1945 2306
 Tatth acchatī kunjaro chabbisano 16 10 (cfr 16 116)
 Tath eva tvam sabbabhave passa 22 139 — III 242 (20)
 Tadasīyam bhimsanakam 22 1708. 1709 1840 1844 2149 2150 2303
 Tam abravī maharajā Sivaṇam 22 1856 1883
 Tam abravī rājaputti Maddi 22 1 49 1704 1856 1806 188 1891
 Tan ca disvāna ayantam jalantam 20 117 — 22 74
 Tan ca disvāna āyantam p taram 22 240² (cfr 22 2400)
 Tam tam Kanhāj nā voca 22 2199 (cfr 22 234²)
 Tam tam vadāmi kosiya dehi dānam 21 191 196 193
 Tam tvam bhattam patiggayha 14 271 24 283

- Tam devā paṭinandimsu 14,206. — 22,570. (cfr. 15,150 etc.)
- Tam n' ussahe jīvikattho pahātuṃ 6,15. — 9,23.
- Tam nāgakañṇā caritaṃ gaṇena 15,248. — 22,1374.
- Tam me vataṃ taṃ pana brahmacariyaṃ 17,172. — 22,1391.
1415. (cfr. 10,77. — 17,169. — 22,1388. 1412.)
- Tam lobhā pakataṃ kammaṃ 9,68. (cfr. 9,48.)
- Tam vo vadāmi, bhaddaṃ vo 7,104. — 13,25. — 16,221.
- Tam saṃgaram brahmanassa-ppadāya 16,67. 69. 70. — 21,397.
398. 405. 420.
- Tasmā phalapuṭassēva nātvā 15,165. — 22,1052.
- Tasmā sataṇ ca asataṇ ca 2,58. — 10,114. — 22,2317.
- Tasmā hi chandāgamaṇaṃ 2,125. — 8,59. — 19,99.
- Tasmā hi dhīrassa bahussutassa 11,91. (cfr. 16,258.)
- Tasmā hi paṇḍito poso N 296. — 14,200.
- Tasmim me Sivayo kuddhā 22,1920. (cfr. 22,1923. 1934.)
- Tassānujaṃ dhītaraṃ kāmayāmi 22,1351. (cfr. 1439.)
- Tassāvidūre pokkharāṇi 22,2027. 2063.
- Tassa taṃ dadato dānaṃ 22 432. (cfr. 22,412.)
- Tassa taṃ vacanaṃ sutvā pasādam 21,47. 68.
- Tassa te anumodanti ubho Nārada-Pabbatā 22,2293. 2315
- Tassa pāde gahetvāna katvā ca naṃ padakkhjaṇaṃ 17,136
- 22,49
- Tassa puṭṭho vyākāsi Mātali 22,443. 446. 449. 452. 455. 458. 462.
465. 468. 471. 474. 477. 483. 486. 490. 495. 499. 506. 512. 520. 529.
538. 545. 552. 566.
- Tassa puttā ca dārā ca 6,38. — 9,8
- Tassa rajjass' aham bhīto 22,36. (cfr. 22,61.)
- Tassā me passa vimānaṃ II 255,23. — III 409 (12).
- Tassā sumajjhāya piyāya hetu 22,1351. 1440. — VI 327,5.
- Tā ca sattasatā bhariyā 22,236—241.
- Tālā ca mūlā ca phalā ca 15,199. (cfr. 18,21.)
- Ticīvaraṇ ca patto ca N 273. — III 377,19.

Dadāhi me gāmavarāṇi pañca 11,15. (cfr. 11,24. — 16,61.)
 Dammi nikkhasataṃ ludda 15,110. 230.
 Dammi nikkhasahassan te 22,1630. (cfr. 1638)
 Daharo c' asi dummedha paṭhamuppattito susu 5,120. (cfr. 22,95.)
 Dānaṃ sīlaṃ pariccāgaṃ ajjavaṃ 6,73. — III 320 (6). 412 (20).

— 21,176.

Dānāni dehi Koṇḍañña, abhimsā 22,597. 602. 604.
 Dāsakammakarā heṭṭhā uddhaṃ I 401 (7). — III 234 (24).
 Dinnaṃ nikkhasahassam me 22,1638. (cfr. 1630.)
 Dinnaṃ me dānaṃ bahudhā bahunnaṃ 21,437. 438.
 Divā vā yadi vā rattiṃ 22,1270. 1271.
 Disā catasso vidisā catasso I 401 (10). — 16,104.
 Disvā khurappe dhanuveganunne 3,43. 44.
 Disvāna nāgassa gatiṃ tṭhitiṃ ca 16,118. (cfr. 16,111.)
 Dīpaṃkaro lokavidū āhutiṃ paṭiggaho N 70. 85.
 Disvāna patitaṃ Sāmaṃ 22,362. 363. 364. 365. 376. 384.
 Dīpā atho pi veyyagghā 19,49. — 22,203—5. 207. (cfr. 22,172 etc.)
 Dukkataṇ ca hi no putta 22,2370. 2431.
 Dukkhaṃ kho me janayatha 22, 609. 624. (cfr. 641.)
 Dukkūpanīto pi naro sapañño 13,138. — 22,138.
 Duddadaṃ dadamānānaṃ dukkaraṃ kamma 2,57. — 10,113. —

22,2816.

Dunniggahassa lahuṇo I 312,15. 400 (12).
 Dumapphalān' eva patanti mānavā 15,329. — 17,188.
 Dulladdham me āsi Sutasoma 17,194. 195. 201. 202.
 Devatā nu si gandhabbo ādu Sakko 19,63. — 20,93. — 22,7.
 Devaputto mahiddhiko Mātali 14,203. — 22,434.
 Devavāhavahaṃ yānaṃ assaṃ āruyha 22,1162. 1174.
 Devā na jīranti yathā manussā 11,47. 48.
 Deviddhipatto mahānubhāvo 15,257. — 17,181.
 Doso rajo na ca pana reṇu vuccati I 118,1. (cfr. I 117,30. 118,2.)
 Dvayaṃ yācanako tāta (rāja) 2,121. — 4,89.

- Na so mitto yo sadā appamatto 5 64 72
 Na ha cūn' iṃassa raṇṇo 5,47 48 — 22,713 714
 Na h' ete ettala yeva Buddhadharmā N,130 135 140 145 150
 155 160 165 170
 Nā h' eva veda aphala bhavanti 6,13 — 14 65
 Na h' eva sabbattha balena kiccā 5 42 — V 121 (26)
 Na hi dhammo, adhammo ca 15 343 (cfr 19 81)
 Na hi verena verani 5,110 — 9,14
 Na hi sabbesu thanesu puriso 8 22 23
 Nagga nadi anodika I 307,13 — 22 18⁴
 Nanu Maddi vararoha 22,22,3 (cfr 22 2³⁵ 2294)
 Nanu mam samma janaso 3,74 (cfr 3,71)
 Nabha ca dure pathavi ca dure 21,410 444
 Name namantasā, bhaje bhajanti 2 144 — 4 130
 Namo te kāsiraṇ' atthu 22,320 324 (cfr 15 233)
 Naranam aramakaraso nārisu 21 307 (cfr III 132,19)
 Nigrodham eva seveyya 1 11 — 10 66
 Niccam ubhiggahadaya 1,126 (cfr 6 133)
 Niccam ubbeggino kala vāṃka 6,132 (cfr 1,136. — 10,125)
 Ninnāḍita te pathavi 22,222 2314
 Niyamāne' pāsacena hio nu tata odikkhasi 22 2160 2200 2343
 Nivesanani mapetiā Vedehassa yasassino 22 1497 1499
 Nivesanesu sobbhesu rathiya 22 754 757
 Nissamma khattiyo kayira 4 123 — 5 5 — 15 210 — VI 376 1
 Nice c' olamīte suriyo 22,2215 (cfr 22 2201)
 Nelkham gīvan te karessam 20 14—18

- Pamko ca kāma palipo ca kāma 6 14 — 15 302 (cfr 15 312)
 Pañcamam bhāḍram adhanasā 19 16 (cfr 19 12 etc — 22 245)
 Paṇṇa hi settha kusala vadanti III 348 18 — 17 80
 Paṇḍāy upetam sūriya vihinam IV 412 26. — VI 356 9

Pañño vajjho Mahosadho ti VI 384.25. — VI 386.14.

Paṭiggahītaṃ yaṃ dinnaṃ [ca] sabbassa 20,138. — 22.1923. 1934.

2049. (cfr. 1920.)

Paṭirājūhi te kaññā ānayaissaṃ 22,94. 111.

Paṇḍukambalasañchannaṃ pabhinnaṃ 22,1718 1918.

Pat' eva patataṃ setṭha 15,115. — 21,91.

Patit' assu mayāṃ bhoto vara taṃ bhaññaṃ icchasi 20,98.

(cfr. 7,58.)

Panādo nāma so rājā yassa yūpo suvannayo 3,40. — IV 325.7.

Pabhāsati idaṃ vyamhaṃ phalikāsu 22,504. 517. 525.

Pabhāsati idaṃ vyamhaṃ veḷuriyāsu 22,508. 534.

Parassa vā attano vāpi hetu VI 360,20. 361,10.

Paripakko me (te) gabbho 17,203. 204.

Parūḷhakacchanakhalomā paṃkadantā 14,238. 277. — 22.1704

Parosātaṃ khattiyā te (me) gahitā 21,453. 454.

Parosataṃ jānapadā mahāsālā 20,105. 140.

Parosataṃ ve (parosahassam) pi samāgatānaṃ 1,98. 100.

Palāsādā (pālasatā) ca gavajā ca mahisā 21,267. — 22.1205.

Pass' ettha pokkharaniyo 22,1222. (cfr. 14,216. — 22,167. 2276.)

Passa: toranamaggesu nānādiḷḷaganā 22,1192. (cfr. 21,265.)

Passa: pabbatapādesu nānāmiḷḷaganā 22,1204. (cfr. 21,266.)

Passa bherī mutiṅgā ca 22,1199. (cfr. 20,118. — 22.931.)

Passāmi vo 'haṃ dahariṃ kumāriṃ 7,117. — 15,306 (cfr. 22,99)

Pahūtabhakkhaṃ bahuannapānaṃ 17,154. 172. — 22,1175. 1255.

Pāṭihāriyapakkaṇ ca 14,114. — 22,502. 516. 523. 533. 542. 549.

Pāṭhīnaṃ pāvusaṃ macchaṃ vālaḷḷaṃ 10,120. (cfr. 22,1208.)

Pāṇātipātā viratassa brūhi (brūmi) 14,146. 147.

Pāṇātipātā virato nu s' ajja 14,145. 167.

Pātheyyaṃ me karohi tvaṃ samkulyā 22,1977. (cfr. 22,2035.)

Pāpāni kammāni karitvāna rāja 6,11. (cfr. 14.63.)

Pitā ca mātā ca upaṭṭhitā me 21.433. 434.

Piyaṃ kho āli me (te) hotu 9,101. 102.

Puṇṇaṃ nadiṃ yena ca peyyaṃ āhu 2 126. (cfr. V 122 (5).)

- Pannam pi ce 'mam (c' etam) pathavim dhanena 21 223 — 22,1306
 Pūtimaccham kusaggena yo naro 15,163 — 22,1000
 Puthulomamacchākinnam supatittham 22,1940 1947
 Puna p' āpajjasi sammā 3,72 70 — 5,135
 Poppaharukkhehi sañchannam 22,1944 2305
 Pubbe va kho si vutto dukkaram 22 610 623 642
 Pubbe va dāna sumauā bhavāma III 300,13 — 10 80
 Purimam saram' aham jatim 22,34 (cfr 22,50)

■

Phalanam iva pakkānam niccam 11,80 — 22,117

- Bahujjano pasanno 'si disva 22 140 1645
 Bahum idam mulaphalam 14 160 — 22 2226
 Bahussuta ye bahuthānacintino 6,110 — 15 219 200 260 — 17,180
 190 — 21 303
 Bahū janapada c aññe negama ca samāgata 22 27 (cfr 13,181
 — 22 68 1323 1327 1338 1342 1449 1644)
 Bahunī c assa (vassa) puganī assame 20,184 — 22 2045
 Balo tuvam elamugo si raja 22,1019 (cfr 22 1470)
 Balham kho si . Sama 22 306-71
 Bilasatam mam katva yajassu 22,716 717
 Brahavalamigakinnam 22 306 307 308 309

Bhanam kannasukham vācam 15 100 101

- Bhaddako vat ayam pakkhi dño 2 170 — 6 60 — 14,13 — 15,104
 Bhamara popphagandhena 22 2032 2067 2081 (cfr 22,2108)
 Bhavam hi mam vindati suta disva 13,124 — 22 440 440 448 451
 404 407 461 464 467 470 473 477 482 489 (cfr 22,494 etc)

Bharāmi mātāpitaro 7,24. (cfr. 7,27.)

Bharukacchā payātānaṃ vāṇijānaṃ 5,57. — 11,106. 108. 110. 112.

114. 116.

Bhave ca nandati tassa 12,86. (cfr. 12,80.)

Bhūmindharo Varuṇo nāma nāgo 22,1350. 1439.

Bhogī hi te santi idh' ūpapannā 22,1394. 1418.

Māmsarasabhojanā nahāpakasunahātā 22,650. 725. 726. 727.

Maṇayo saṃkhamuttaṃ ca vatthakaṃ 21,184. — 22,224.

Maṇī mama vijjati lohitaṃko 17,186. — VI 274 (22).

Mataṃ marissaṃ rodanti 5,113. — 7,109.

Maddī ca sirasā pāde 22,2408. (cfr. 2423.)

Manussattaṃ liṅgasampatti N 69. — I 44,20.

Manussassēva me sīsaṃ 4,81. 82.

Manussindaṃ jahitvāna 4,177. — III 362 (24).

Manoharo nāma maṇī mamāyaṃ 22,1184. (cfr. 17,186.)

Mayam eva bāl' amhase elamūgā 22,1470. (cfr. 22,1519.)

Marapaṃ vā tayā saddhiṃ jīvitaṃ vā 21,3. — 22,1756.

Mahāmattā ca me atthi 11,101. (cfr. 22,1911.)

Mahārājass' ahaṃ dhītā 6,41. (cfr. 6,50.)

Mahārukkhassa phalino āmaṃ chindati 18,172. (cfr. 18,174.)

Mahārukkhūpamaṃ raṭṭhaṃ adhammena 18,173. (cfr. 18,175.)

Mā tuvaṃ Cande rodi 14,27. (cfr. 17,205. — 22,710.)

Mā tvaṃ bhāyī mahārāja 22,1547—53.

Mā naṃ rūpena pāmesi 20,21—33.

Mā no deva avadhi, dase no dehi 22,605—8. 620—23. 690—93.

Mā putta saddahesi: sugatī kira hoti 22,596. 601.

Mā [ca] putte mā ca patiṃ addakkhi 14,25. 26. — 22,686—87.

Mā bālhaṃ paridevesi 22,315. (cfr. 22,349.)

Mā bhāyī patataṃ seṭṭha, na hi bhāyanti 21,100. 127.

Mā me janapado āsi 13,133. (cfr. 13,132. — 22,1723—24.)

- Mataram pitarañ cāpi jinnale 12 44 55 56
 Mataram pitaram mayham vutto vajjasī vandanaṃ 22 48 321
 Matapitā disā pubba acariya I 401 (5) — III 234 (22)
 Mātapita samanabrahmaṇā ca 11 3, 36
 Mātapettibharam jantum kule I 202,3 — 22,1786
 Māya c' esā maricī ca soko rogo c upaddavo I 238 (18) — II
 330 (19) — 21,118 — V 431 (23)
 Malan ca gandhañ ca vilepanaṃ ca 22 1300 1414
 Malagiri Himavā yo ca Gijjho 22 880 916
 Miganam viḥhasam anvesam 22,817 301
 Mitte tassa' eva bhajati amitte 12 84 (cfr 12 75)
 Mutto Campeyyako nago 15 233 (cfr 22 870 354)
 Mutto tuvaṃ porisadassa hattha 21,400 423, 430 (cfr 16 71 —
 21,406)
 Musa tasam yatha saccam saccam taṃ I 295 9 — 21 870
 (cfr 21 870)
 Moho rajo na ca pana renu vuccati I 118 2 (cfr I 117,80)

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- Yakkha piṣaṇa athavapi peta 15 331 (cfr 15 332)
 Yajassu yaññaṃ khada maṃ porisada 21,427 438 (cfr 420)
 Yato sarami attānaṃ yato patto 'smi viññutā 8 20 — 11 117
 — 22 802
 Yattha posam na jananti jatiya vinayena va 3,11 — 4 15
 Yattha verī ovisati (nivasati) 1 102 — 7 61
 Yathā andughare puriso = ravutttho N 138 — III 24' (24)
 Yathāpi bijam aggissimam dayhati III 12, (21) — 10 63
 Yathāpi maccho balisam vambam 22 1467 (cfr 22,1514)
 Yathāpi himavā brahṇe patbato Gandhamadano 16 163 (cfr
 22,2376-77)
 Yatha araṇṇakam nṛgaṃ poto anveti 19 57 (cfr 22,1708)
 Yatha nadi ca pantho ca 1 61 — 21 319

- Yathā pita vā athavāpi mātā 21.473. 171.
 Yathā yācitakaṃ yānaṃ yathā 14.212. — 22.573.
 Yathā ye keci Sambuddhā N 191—93.
 Yathā vārivaho pūro 22,2128. 2397. (cfr. 22.106. 107.)
 Yad esaṃānā vicaranti loke 14.91. (cfr. 14.159)
 Yadā ca sarasampanno moro 4.154. (cfr. 4.159.)
 Yadā dakkhisi naccante kumāre 22.1766. 1767.
 Yadā dakkhisi mātāṅgaṃ kuṇjaraṃ 22,1768. 1769.
 Yadā dakkhisi hemante pupphite 22.1779. 1781.
 Yadā parābhavo hoti poso 2.28. — 7.26. — 15.119. — 21.23.
 Yadā morīhi parikiṇṇaṃ 22,1776—78.
 Yadā hemantike māse 22,1780. 1782.
 Yadi kira yaṇitvā puttehi 22.627. 628.
 Yadi te suto Puṇṇako nāma yakkho 22,1370. 1433.
 Yadi sakunī maṃsaṃ icchasi 22.655—62.
 Yaṃ āhu devesu Sujampatīti 15.55. — 17.52.
 Yaṃ etā upasevanti chandasā 3.36. 39. — 15.290 — 21.247.
 Yaṃ kiñc' atthi kataṃ puṇṇaṃ, 22.333. 336. 2142.
 Yaṃ kiñci ratanaṃ atthi 21,183. (cfr. 22,747.)
 Yan taṃ Kaṇhājinā voca 22,2347. (cfr. 22.2197.)
 Yaṃ tv-eva jaṇṇā sadiso mamaṃ ti 2.22. (cfr. 22.1518.)
 Yaṃ nissitā jagatiruhaṃ vihaṃgamā 1.35. — 9.56.
 Yan nu giṇṇho yojanasataṃ kuṇapāni 2.27. — 7.25.
 Yaṃ yaṃ hi rāja bhajati 15,160. — 22.1047.
 Yaṃ hi kayirā taṃ hi vade 4.78. — 5.71. — 6.31.
 Yasmiṃ mano nivisati 1.67. (cfr. 13.34.)
 Yass' ete caturo dhammā 1.56. — 2.116. — V 122 (23). (cfr. 1.57.)
 Yassa kāyena vācāya manasā 4.187. — 9.82.
 Yassa pubbe anikāni 22.1794—95. (cfr. 1792—93.)
 Yassa pubbe dhajaggāni 22.1792—93. (cfr. 1794—95.)
 Yassa ratyā vivasane 22.101. (cfr. 19.124 etc.)
 Yassa rukkhassa chāyāya nisīdeyya 14.193. — 18.163. — 22.15

Yo ca rājā addhammattho 18,18) (cfr. 19,103.)
 Yo ca vantakāsāv' assa silesu 2,141. — 16,123
 Yo cajetha mahārāja bhattāraṃ 22,1628. 1629.
 Yo taṃ (te) vissāsaye tāta vissāsaṃ ca 4,153. — 9,81.
 Yo te (me) kato saṅgaro brāhmanena 21,404. 405. (cfr. 16,61.)
 70. — 21,398. 420.)

Yo disvā bhikkhuṃ caranūpapannaṃ 6,112. 113.
 Yo dukkhaphuṭṭhāya bhaveyya tānaṃ 1,101. — 2,133.
 Yo pahaṭṭhena cittena 1,35. (cfr. 1,54.)
 Yo pubbe katakalyāṇo 1,89. — 7,102—3 (cfr. 4,8.)
 Yo maṃ pure paccudeti araṇṇe 7,105. (cfr. 22,2233)
 Yo mātaraṃ pitaraṃ vā 10,72—73. (cfr. 22,398—99)
 Yo m' issaro tattha ahosi rājā 22,1399. 1423.
 Yo yācataṃ gatī āsi savantīnaṃ 22,1990. 2340.
 Yo yācataṃ patiṭṭhāsi bhūtānaṃ 22,1989. 2339.
 Yo ve dassan ti vatvāna 15,62. 63.

Raṇṇo 'haṃ pahito dūto 16,145. 149. 153 171.
 Raṭṭhe vilumpamānamhi 19,17. — 22,247.
 Rattimhi corā khādanti 16,319. 324. 328. 333. 338.
 Ramassu bhikkhācariyāya putta 15,216. (cfr. 17,84.)
 Rāgo rajo na ca pana renu vuccati I 117,30. (cfr. I 118,2.)
 Rājaputtī ca no mātā rājaputto ca no pitā 22,2227. 2250. (cfr. 22,40)
 Rājā apucchi (avoca) Vidhūraṃ 7,128 — 14,222.
 Rājāhaṃ asmi Kāsīnaṃ 22,294. 334.
 Rājā ca pabbajjam arocayittha 15,314—16.
 Rājā ca paṭhaviṃ sabbaṃ sasamuddaṃ 21,340. (cfr. 12,29)
 Rājā pasayha paṭhaviṃ vijetvā 12,20. (cfr. 21,340.)
 Rājā me so dijo mitto (dijāmitta) sakha 15,123. — 21,21. (cfr. 21,104.)

Raja sabba-Videhanam adā danam 22 412 (cfr 22 431)
 Rupe ca sadde ca atho rase ca N 283 — VI 220 13
 Roditena have brahme 5 114 (cfr 7,110)

Lakkhi vata me udapadi ajja ■ 114 — 14 16
 Lamghi samuddam pakkhandi 10 4 (cfr 1 103 — 5 98)
 Laddho pindo na jineti 6,13^o (cfr 10 120)
 Lapuni sidanti sila plavanti I 336 14 — 1 76
 Libha vata me anapparupā VI 355 10 (cfr 22 16^o8)
 Labho alabbo ayaso yaso ca 4,114 — IV 129 (2)

Vannarohena jatiya bala 5 60 61
 Vandami tam kuṇḍara 5 89 (cfr 5 40)
 Vayhahi pariyaṇitva sivikaya rathena ca 22 180^o 1886 (cfr 1918)
 Vasañ ce me ado Sakka 10 14 21 23 — 13 86 88 90 94 98 101
 — 17,189 — 22,1689 23^o3
 Vati gandho timirānam 5 55 (cfr 4 105)
 Vati ceyam kato gandho 4,105 (cfr 5 55)
 Vapitam ropitam dhañnam \ 43 — I 10 (28)
 Vayimeth' eva puriso I 51 120 — 13 136 137 — 22 186 137
 Vicittavatthābharanā ānuttamanikundalā 14 168 — 22 1068
 Vicinanto tadā dakkhiṃ N 126 131 136 141 146 151 156
 161 166 171
 Vitti hi mam vindati suta d evā 22 404 408 505 511 519 523.
 537 544 551 569 561 (cfr 22 442 etc)
 Viddanti te maharaja avāssam pāpikamunnam 22 492 554
 Vidhura vaśamānassa galatthassa 22,1242 (cfr 1249)
 Vibbhantseṭṭā kupitmdriya 7 46. (cfr 15 222)
 Virate methunā dhanmā 14 222 22^o 233 237 241 246 250 254
 258 262 266.

Sace hi so issaro sabbaloke 22 900—2

Saccam kir evam ahamso narā ekacciyā idha 1 72 — 13 1,3
22 2189 (cfr 6 78)

Saccam kira tvam api bhuripanno IV 72 15 — VI 372 1

Saccam te patijanamī 20 71 74

Satthi assasahassani 19 46 (cfr 22 170 1834)

Satthi nāgasahassani 19 43 (cfr 22 168 1830)

Satthi rathasahassāni 19 49 (cfr 22 172 1836)

Satta assasate datva 22 1834 (cfr 19 46 — 22 170)

Satta no māse vasatam aranne 22 2123 2300 (cfr 22 1980)

Satta rathasate datvā 22 1836 (cfr 22 170 176 178 — 19 49)

Satta hatthisate datvā 22 1832 (cfr 22 168 — 19 43)

Sattha ca me hosi sakha ca me si 21 409 (cfr 21 4 0)

Saddham devī manujesu puj ta (21 20 (cfr 21 236 243)

Saddho mudu samvibhagi vadanno 11 20 — 17 78

Santi vehāsaya naga iddh nanto 22 1504 (cfr 22 1500—2)

Sandhira katva amittena andajena 2 29 — 16 251

Sabbam naranam saplalam sacunnam 15 20 26 27

Sabbamhi tamhi arannamhi 22 2404—50

Sabbalokaviraddho si dhamka 10 125 (cfr 6 132)

Sabbasamkhārāko n atthi suddham I 424 12 — VI 336 (16)

Sabba nadi vankagata (vankanadi) sabbe katthamāyā vana
I 289 29 — V 435 16 — VI 281 0

Sabba simantiniyo gacchatha 22 637 638

Sabbe vajanti sugatim ye yajanti 22 611 606 643 (cfr 600)¹

Sabbesu bhutesu midaya dandam 15 216 — 17 84

Sabbesu vipparamutesu ye ca tattha samagata 22 736 738—46

Sabbhir eva samasetha 2 78 — 21 408 440

Samanam brahmanam vapi upāsen II 22 9 7 00

Samane tuvam (mayam) brahmane addhike ca 10 50 81 (cfr
14 110 — 17 171 etc — 22 170)

Samane brāhmane capi silavante bahusute 12 46 — 22 1004—9

Samane brāhmane puna 22 1900 2066

Sukham jivitarūpo 'smi 2 139 (cfr 2 138)

Suññam mata ratham disvā 22 50 53

Sunantu me janapada negama ca samāgata 9 59 (cfr. 15 201)

Sunaṁ Sivali gāthā 22 280 288

Sunohi etam (mētam) vacanam passas' etam mahabbhayam
22 1532 1534 1536 1538

Sudassanaṁsa girino dvaram h' etam pakāsatī II 214 (12) —
22,561

Subhāsitan te anumodiyānam 17 68 74 79 81

Suralhi tam vanam vutī 22,2031 (cfr 22,2067 2081)

Suvassa ca varam datva 9 29 39

Suvijānam sigalanam sakuntanam 13,32 67 129

Susukham vata jivama 22 245 (cfr 19,16) 247 (cfr 19 17) 248

Susukham vata samvāso panditehi 22,1567 1689

Sevamaṇo sevamānam samphuttho 15,162 — 22,1049

Sv' aṇṇ' evam gate kale na kiñci-m abhibhāsatī 22,323 (cfr.
22 360 etc)

So 'ham abbulhasallo 'smi 5,32 117 — 7 113 — 10,108 152

So 'ham evam pajanami 22,116. (cfr 15,33.)

So 'ham gantva manussesu 14 214 — 22 573 (cfr II 257,1)

So 'ham saṭam aññataro 'smi hama 9 23 (cfr 6,15)

So aham su-ppajānami 15,38 (cfr 22,116)

So karassu anubhāvam, vitivattassu siliyam 4 84 — 10,127

So ce attho ca dhammo ca kalyāṇo 18 140 143 146 150 155.

So codito brahmanijā brāhmano 22 1084 (cfr 22,1848 1840)

So te karissāmi yathanubhavam 4,27 132

Sm te suva varam dāmi 9 25 32.

So nūna kapano tāto 22 312 2166 2168 2170

So patito jāmuttana bhattunā 21 34 49.

Solas uttisahasāṇi amuttamanikundalā 15,227 — 22,1071. (cfr
19,54)

Soḷasahi ca battimā 1,103 — 2 98 — 10 6

Sovannamavam manimayam 10,101 142.

Svāgatan te mahārāja (mahābrahme), atho te adurāgataṃ
 15,150. — 20,135. — 22,82. 336. 392. 1921. 2046. 2124. 2301. (cfr.
 14,206. — 22,570.)
 Sv-ādhippāgā Bhāradvājo 16,144. 148. 152. 170.

Hamsā koṇcā mayūrā ca 21,265. — 22,1192. (cfr. 2,99.)
 Hāmsi tuvaṃ evaṃ maññesi seyyo I 424,17. — VI 343 (33).
 Hatthānīkaṃ rathānīkaṃ asse patti ca 22,91. 108. (cfr. 22,1188.)
 Hatthārūhā anīkaṭṭhā rathikā pattikārika 11,100. — 16,312. —
 20,80. — 22,26. 67. 1322. 1326. 1337. 1341. 1448. 1648. 1714. 1730.
 1738. 1741. 2463. (cfr. 16,96.)
 Hatthāruhe anīkaṭṭhe rathike pattikārike 22,1189. 1285. 1572.
 Hatthī assarathā patti gacch' evādāya 18,4. — 22,1632.
 Hatthī assā rathā patti senā tiṭṭhanti 22,1507. 1508.
 Hatthī gavāssā manikunḍalā ca 22,1232-33. — VI 361,18.
 Hatthīhi assehi rathehi pattihi 13,323. 324.
 Hanti hatthehi pādehi VI 370,28. 376,14. (cfr. III 152,8)
 Handa ca maṃ upagūha 22,699-701.
 Haliddirāgaṃ kapiçittam purisaṃ 4,188. — 9,84.
 Himavā yathā Gandharo pabbato Gandhamādano 22,2376. (cfr.
 16,163.)
 Hīnena brahmacariyena khattiye upapajjati 8,75. — 22,418.

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V.

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to Index I.

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aggasāvaka, (cfr. Sāriputta-Moggallānā).

Aggi, (cfr. Jātaveda).

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(= Kuṇālo sakunarājā (Bo.)).

Ajjuna, (sahassabāhu) rājā Kekarājadhāniyam Mahimsakaratthe
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kādhipa).

Ajjuna-vatthu V 119 (15).

Aṭṭhakathā II 299 note 21.

Aḍḍhakāsī, ganika V 447 (23). (cfr. Vin. II 277).

Aṇimaṇḍavya (Ānimaṇḍavya).

atitavatthu I 136,13. 375,2. 473,1. — II 212,14. 234,26.
333,27. 429,18. etc.

Anāthapindikā, (cfr. Mahānāthapindikā.)

Anūpiya, nagaram (Mallaratthe). (cfr. Dh. p. 139. Vin. II
p. 180).

abhimāra-payojana, (cfr. III 97,14 (v. l.). Sumaṅgalavilāsini
I 152,6. 154,11.)

Amarādevī-paṇha, v. l. B Channapatha-paṇha. (cfr. VI 366,6).

Ayojjhana-nagara, read: Ayojjha- (v. l. Ayojjhā).

Arindama, Kāsirājā (cfr. V 352,15*).

Kūṭāgārasālā I 504,6. — II 392,13.

Komārabhacca, to be inserted after Komāyaputta-jātaka.

Kol'ta V 151,30.

Kosambakā, (cfr. III 486,9).

Kosiya-jātaka c) (cfr. Jāt. (535)).

Khaṇḍahāla-jātaka, (= Candakumāra-jāt. Cod. B).

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Gaṇḍeyya, nāgarājā III 362 (10).

Gotama, isi (= Aṅgīraso G.) V 267,6*. (cfr. Aṅgīrasa).

Gotama, brāhmaṇo (?) IV 371,11*.

Gotama Buddha, add: (Gotamo, Gotamo Buddhō, Samaṇo
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Sammāsambuddho II 434,2. — Gotama-sāvaka II 417,13. —
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Candakumāra-jātaka, see: Khaṇḍahāla-jāt.

Calākā, see: Talatā-devī. •

Cittalatāvana N 52,19. •

Cittasambhūta-jātaka, see: Citta-.

Cullatunḍila, (cfr. Tunḍila).

Cūlajanaka-jātaka, (cfr. Mahā-janaka).

Cūlani-Brahmadatta. (cfr. Pañcāla).

Cūlabodhi-tāpasa, (cfr. Bodhi-kumāra).

Cūlasubhaddā, dhītā Anāthapiṇḍikassa.

Channapatha-paṇha, (= Amarādevī-paṇha I 424,21. Cod. B).

Takkāriya-jātaka II 175,19 (Mahā-Takkāri-jāt.).

Talatā-devī, (v. l. B Calākā).

Tāvatiṃsā devā VI 105,5 read: VI 104,5. add: IV 356,17.

Tidasā V 20,17*. 390,22*.

Tidiva IV 450,10*. — V 14,20*. 15 (3).

Tiracchāna-yoni I 168 (17).

Duṭṭhakumāra¹ (cfr. I 506,24*).

dussasahassapaṭṭilābha-, read: (cfr. sātakasahassap-).

Kūṭigārasālā I 504,6. — II 392,13.

Komārabhacca, to be inserted after Komāyaputta-jātaka.

Kolita V 151,30.

Kosambakā, (cfr. III 486,9).

Kosiya-jātaka c) (cfr. Jāt. (535)).

Khaṇḍahāla-jātaka, (= Candakumāra-jāt. Cod. B).

khantiyādi-tāpaso VI 257 (26).

Gaṇgeyya (adj.) II 151*, 26. 27. 152,1*.

Gaṇgeyya, nāgarājā III 362 (10).

Gotama, isi (= Aṅgīraso G.) V 267,6*. (cfr. Aṅgīrasa).

Gotama, brāhmano (?) IV 371,11*.

Gotama Buddha, add. (Gotamo, Gotamo Buddho, Samano Gotamo) II 262,11. 13. V 334,4. 7. 14—16. — Mahā-Gotama-Sammāsambuddho II 434,2. — Gotama-sāvaka II 417,13. — dele: IV 371,11*. V 144,1*. 267,6*.

Candakumāra-jātaka, see: Khaṇḍahāla-jāt.

Calākā, see: Talatā-devī. °

Cittalatāvana N 52,19. °

Cittasambhūta-jātaka, see: Citta-.

Cullatundila, (cfr. Tundila).

Cūḷajanaka-jātaka, (cfr. Mahā-janaka).

Cūḷani-Brahmadatta. (cfr. Pañcāla).

Cūḷabodhi-tāpasa, (cfr. Bodhi-kumāra).

Cūlasubhaddā, dhītā Anāthapindikassa.

Channapatha-paṇha, (= Amarādevī-paṇha I 424,21. Cod. B).

Takkāriya-jātaka II 175,19 (Mahā-Takkāri-jāt.).

Talatā-devī, (v. l. B Calākā).

Tāvatiṃsā devā VI 105,5 read: VI 104,5. add: IV 356,17.

Tidasā V 20,17*. 390,22*.

Tidiva IV 450,10*. — V 14,20*. 15 (3).

Tiracchāna-yoni I 168 (17).

Duṭṭhakumāra¹ (cfr. I 506,24*).

dussasahassapaṭilābha-, read: (cfr. sātakasahassap-).

- Devadattassa vadhya parisakkanam add IV 447 — ^oacca
 Sugatalayo II 128 read 16-13.
 devoralanam read devorolanam
 Dharmaddajja (— Bodhisatto)
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 Vandavati (dhita Bodhisattassa) I 470-90* (Cod B)
 Vagadipa III 1180* read 1880*
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Augi, (cfr. Jātaveda).

Ajjuna, Paṇḍurājanputto V 424,20. 426,10. II. 51. 427,15.
 (= Kuṇḍalo sakunarājā (Bo.)).

Ajjuna, (sahasrabāhu) rājā Kekarajadhāniyam Mahānīsakaratṭhe
 V 135,21*. 143,12. 27. 145,9. -- VI 201,29*. (cfr. Keka-
 kādhīpa).

Ajjuna-vatthu V 119,15.

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Āṇimaṇḍavya (Āṇimaṇḍavya).

atitavatthu I 136,12. 375,2. 473,4. -- II 212,14. 234,3.
 333,27. 429,18. etc.

Anāthapindika, (cfr. Mahānāthapindika.)

Anūpiya, nagaram (Mallaratṭhe). (cfr. Dhṛ. p. 133. Vin. II
 p. 180).

abhimāra-payojana. (cfr. III 97,14 (v. l.). Sumaṇḍavilāsini
 I 152,6. 154,11.)

Amarādevī-paṇḍa, v. l. B Channapatha-paṇḍa. (cfr. VI 325,5).

Ayojjhana-nagara, read: Ayojjha- (v. Ayojjhā).

Arindama, Kāsirājā (cfr. V 352,13*).

Kūṭāgārasālā I 504,6. — II 392,12.

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Kosambakā, (cfr. III 486,9).

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Gotama, isi (= Aṅgīraso G.) V 267,6*. (cfr. Aṅgīrasa).

Gotama, brāhmano (?) IV 371,11*.

Gotama Buddha, add: (Gotamo, Gotamo Buddhō, Samano

Gotamo) II 262,11. 13. V 334,4. 7. 14-16. — Mahā-Gotama

Sammāsambuddho II 434,2. — Gotama-sāvaka II 417,11 —

dele: IV 371,11*. V 144,1*. 267,6*.

Candakumāra-jātaka, see: Khaṇḍahāla-jāt.

Calākā, see: 'Talatā-devī.

Cittalatāvana N 52,19.

Cittasambhūta-jātaka, see: Citta-.

Cullatuṇḍila, (cfr. Tuṇḍila).

Cūḷajanaka-jātaka, (cfr. Mahā-janaka).

Cūḷani-Brahmadatta, (cfr. Pañcāla).

Cūḷabodhi-tāpasa, (cfr. Bodhi-kumāra).

Cūlasubhaddā, dhītā Anāthapiṇḍikassa.

Channapatha-paṇha, (= Amarādevī-paṇha I 424,21. Cod. B).

Takkāriya-jātaka II 175,19 (Mahā-Takkāri-jāt.).

Talatā-devī, (v. l. B Calākā).

Tāvatiṃsā devā VI 105,5 read: VI 104,5. add: IV 335,17.

Tidasā V 20,17*. 390,22*.

Tidiva IV 450,10*. — V 14,20*. 15,13.

Tiracchāna-yoni I 168 (17).

Duṭṭhakumāra¹ (cfr. I 506,24*).

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- Devadattassa vadhāya parisakkhanam, add: IV 444,7. — °assa
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 Bahubhāni-jātaka, (— Kacchapa-jāt. (215)) II 178*. (cfr.
 Dh. p. 419)
 Belat'hiputta, see. Sañjaya.
 Bodhisatta, p 103 1 7 add: Bhaggavo, paribbajako (408).
 Brahman, sa-Brahmakā (devā) V 223,28*.
 Mahosadha-jātaka, (— Mahā-ummagga-jāt. Cod. B).
 Mahāsutasoma-jātaka, — Sutasoma-jāt. V 460,13*. (Cod. B).
 Mūgapakkha-jātaka N 64,23. (— Cariyā-piṭaka III 6, v. 18)
 Vidhurapandita-jātaka, — Punnaka-jātaka IV 14,24 182,19*.
 Vimamsanakhanda, Mūgapakkha-jātaka VI 9,24 (Cod B).
 Sabbasamhāraka-pāṇha (cfr VI 336 (16))
 Sammodamana-jātaka, dele. V 97 9
 Sutasoma-jātaka, see: Mahāsutasoma-jāt.
 Sundarinandā, (dhītā Bodhisattassa) I 475,20*. (Cod. B)
 Hemavataka IV 374 4

CORRECTIONS AND ADDITIONS.

Vol. V. 202,4 fr. bottom read so all.

332,22 read *paṭiṭṭhāsi*,

333,13 — *balavā vedanā*

334,18 — *Buddha-*

Vol. VI. 9,24 add after su. *Vīmaṁsanakhaṇḍo*.

48,17 read *gāmaṇīyehi*

52,2 — *gāma-*

73,7 — *mayham for mayam in all three MSS.*

81,17 — *abharī*

81,18 — *bharissante*

111,17 — *gīvāya*

145,25 — *maṁsam o*

158,22 — *vīmaṁsissāmi nañ*

164,23 — *-putto mama dhītā*

168,23 — *Virūpakkha-*

168,24 — *Virūpakkhe*

324,2 — *Inda-*

389,31 — *Niṭṭhitā*

586,16 — *abhidhāvimsū*

594,34 add to after seems

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